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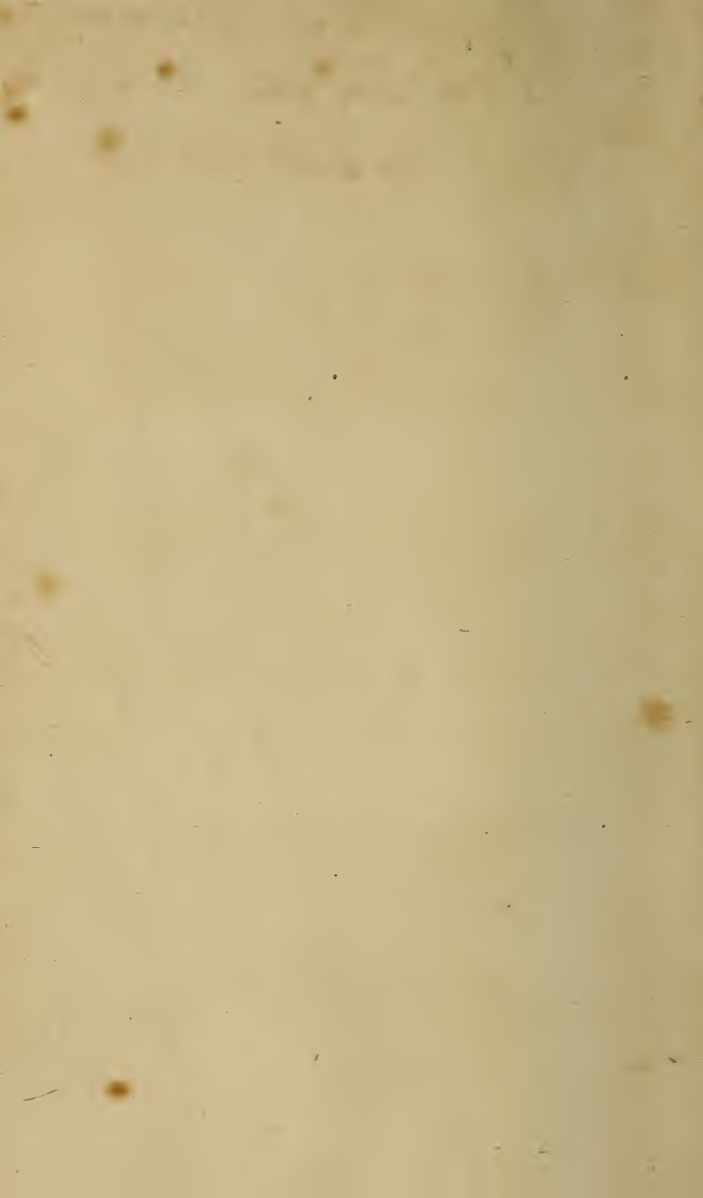


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THE  
SPECULATIVE DICTIONARY:

CONTAINING

MORAL SENTIMENTS,

AND

PHILOSOPHIC REFLECTIONS;

OR

TEXTS AND SKELETONS,

FOR THE CONTEMPLATION OF

PENETRATING INTELLECTS,

AND SEARCHERS AFTER TRUTH.

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BY I. B. SMITH.

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NEW YORK:

PUBLISHED BY H. D. ROBINSON, 94 CHATHAM STREET.

1835.

1836  
Label on  
the book



ERRATA.

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*Page 6, line 16, insert the word* **DICTIONARY.**

- " 27, " 1, *for villainy, read villany,*  
" 27, " 11, *for villainous read villanous*  
" 29, " 26, *for possible read passible*  
" 29, " 27, *for impossible. read impassible.*  
" 38, " 2, *for nations; read nations*  
" 41, " 17, *for libeling read libelling*  
" 42, " *last word of the note, for societv. read*  
*society.*

*103- 2, for - Eternal read Eternal*

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## PUBLISHER'S PREFACE

TO THE FIRST AMERICAN EDITION.

WE wish, at once, to inform the reader of this new edition of the *Speculative Dictionary*, that the greatest part of it was published in England, in the year 1830, and that our inducements for now re-publishing it in this country are, first, the work being out of print, and, second, our hope of calling attention to many important subjects which have seldom met with that serious and philosophic consideration they ought to command,—subjects which are treated here with perfect candour and without dogmatism. Indeed, we know of no modern author who might have appropriated more appositely to himself, Petrarch's modest Introduction to his *Essay on Solitude*:—

“Believe me,” says the mellifluous Bard of Italy, “it requires no little confidence to promise help to the struggling, counsel to the doubtful, light to the blind, hope to the despondent, refreshment to the weary. These are indeed great things, if they be accomplished; trifles if but in a promise. I however aim not so much to prescribe a *law* for others, as to set forth the law of

my own mind; which let the man, who shall have approved of it, abide by; and let him, to whom it shall appear not reasonable, reject it. It is my earnest wish, I confess, to employ my understanding and acquirements in that mode and direction, in which I may be enabled to benefit the largest number possible of my fellow creatures.\*

Such is the spirit, in our humble opinion, in which the *Speculative Dictionary* has been concocted. And yet, we doubt not but some in whose hands it may perchance fall will fault the author for the bold tone of *free inquiry* which is characteristic of the whole work. The following anecdote which we have read, (we do not exactly remember where) may be applied to those persons; we therefore relate it for their especial benefit.

The literary and liberal Earl of Shaftsbury meeting with a gentleman who had recently returned from travelling in the East, entered into a

---

\* Crede mihi, non est parvæ fiduciæ, polliceri opem de-certantibus consilium dubiis, lumen cæcis, spem dejectis, refrigerium fessis. Magna quidem hæc sunt si fiant; parva, si promittantur. Verum ego non tam aliis legem ponam, quam legem vobis meæ propriæ mentis exponam; quam qui probaverit, teneat; cui non placuerit, abjiciat. Optarem, fateor, talis esse, qui prodesse possem quam plurimis.—PETRARCH: *De Vita Solitaria*.

conversation concerning a certain Mahomedan of rank whom the latter had visited, when his lordship asked,

“Well, and how did you find him with regard to the wine-drinking and other religious observances?”

“Oh,” replied the traveller, “as I found many others of the educated class. All who visit foreign countries must at first ‘stand in the plague of custom.’ When you have lived among the better informed long enough to be familiar, and to venture to advance beyond the ceremonious outworks which Oriental society set up, you discover that the Turks drink wine with moderation, but without scruple; and that they discourse liberally on religious subjects, occasionally laughing at bigots of all sorts.”

“Ah! I always thought that *sensible men* were of the same religion all the world over,” replied his lordship.

“And pray, my lord, what religion is that?” inquired a lady who sat unobserved at her tambour frame.

“Hey!” rejoined lord Shaftsbury, upon whom the question was popped rather unexpectedly; “Why, madam . . . . sensible men . . . . never tell.”

Shaftsbury lived, comparatively speaking, in



a dark age, and from the known motives, or the apprehended bigotry of the lady, it might have been imprudent in so wise a philosopher suddenly replying, "Why, SCEPTICISM, madam."

Happily for our present author, and also for the world at large, the time is past when most people could be scared away from examining opposing arguments by the mental cowardice of fearing to encounter any thing that might be contrary to tradition or pre-conceived opinion. With a majority, to hear all sides, is now the order of the day; and it is not often that we meet with more peculiar information, sound reasoning, and ingenious *speculations*, than are displayed by the author of the SPECULATIVE

*New York, May 31, 1835.*



## PUBLISHER'S PREFACE

TO THE LONDON EDITION.

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OF the varied means of conveying instruction, none seems more efficient than the sententious expression of the criticisms and speculative opinions of a thoughtful individual, arranged under proper heads, and concisely treated. These become, in reality, materials for thinking, in affording the means of comparing similar and different effects of thought, and in starting inquiry where it had not previously existed. The maxims of La Rochefoucault are eminent in this style of literature, and are recommended by Lord Chesterfield to his son as an every-day lesson. The reflections of the little work now presented to the inquisitive reader, are extended beyond the subject *man*; but all relate to his welfare, in the aim to correct some of his erroneous notions.

The author has had the modesty to put forth his reflections, not all as positive conclusions, but as speculative suggestions. True philosophy does not consist so much of conclusion, fixedness, and firm attachment in matters of opinion, as in freedom of inquiry, wherever doubt can be raised, or new sources and subjects for thought developed. In the freedom of his own inquiries, he has prepared a variety of matter for the construction of a larger work of this kind; but he proceeds with the caution of being desirous not to shock too freely the preconceived, though, perhaps, ill-conceived, notions of others, and has accordingly made selections. The title sets forth, that the little treatises are offered only as "texts and skeletons," by and upon which others may enlarge and improve. If the work be found useful, and, as

such, in demand, improved editions will appear. On one head the author may be comforted—his work can do no harm.

The metaphysical and moral science which connects itself so much with the present social condition of man, is yet but in a state of infancy. The priesthood has always discouraged it, and it now only rises in defiance of that order. The rapid changes of social condition, which are now being introduced into the Western States of Europe, will call forth the mental energies of its population, and make every little publication of this kind to be well-timed. The people once fairly taken out of the hands of the priesthood, and left to their own improvement by free inquiry, discussion, and mutual instruction, will display mental changes as rapidly and as gloriously as they are now displaying political changes, and bring a new moral force into the field of social regulation. Leaders are already, and long have been, industriously at work, but the mass must be moved.

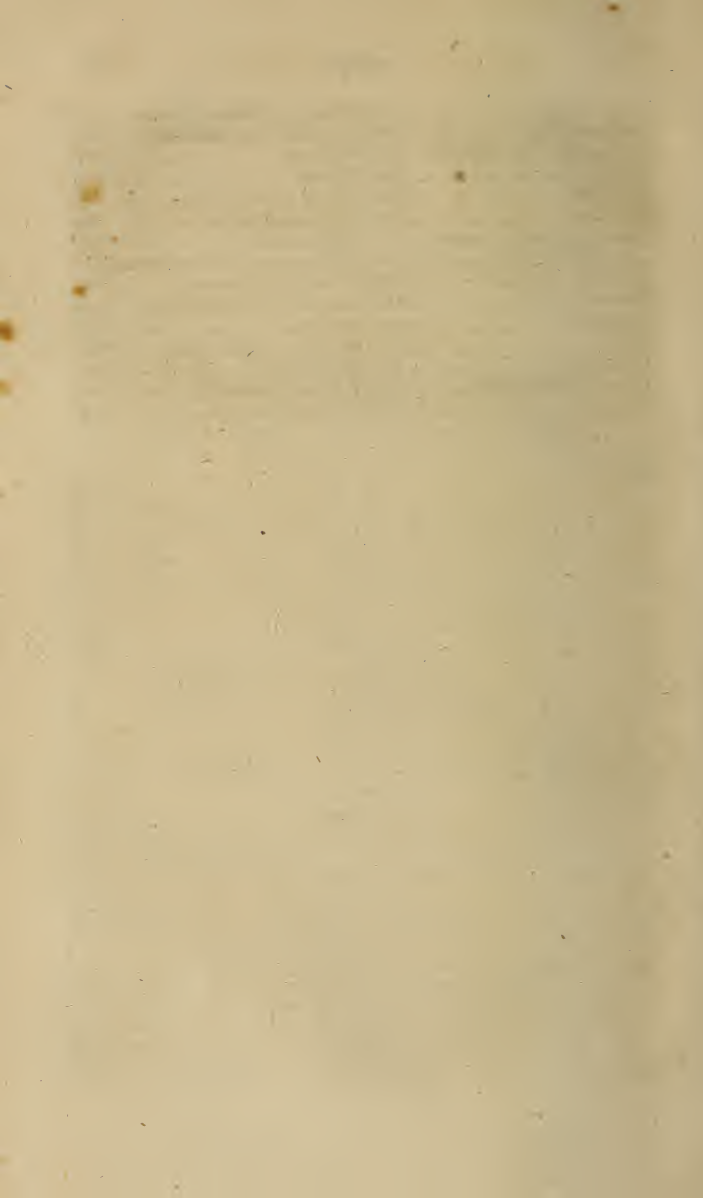
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# SPECULATIVE DICTIONARY.

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## ABSURDITY.

PRINCIPLES, habits, customs, and all things, or products of art, which in their consequences are opposed to the principles, or modes, actions, and existences of nature, or which essentially lead to a deterioration of a simple and natural state of existence, are essentially absurd; for in the ratio of incongruity to nature, exists the ratio of absurdity; because that which is natural cannot be absurd, nature being the true test of absurdity.

A thousand instances might be pointed out, to illustrate and show how extensive is the range of absurdity; especially among the unthinking votaries of fashion and prejudice.

## AERIAL LIFE.

ALTHOUGH the subtile matter which floats on the surface of a warm and rarefied clime, is intactable to human nerves, yet it contains animated beings of various species; and if their powers of touch and vision are delicate in proportion to the minuteness of their perceptive organisms, then they can, of course, visually



and tactilly perceive portions of matter much less, or more minute than their own bodies. Consider, then, how sublimely minute must be the corpuscles of the fluids which circulate through the ramified vessels of their corporeal frame.

“ALL IN ALL.” (*The great.*)

PROGRESSION and *retrogression* seem to be accidents of matter, as regards its compound modes or identities (which pervade the universe); while elementary atomic identity apparently must remain indefinitely durable.

All the chemical or mechanical\* actions, mineral arrangements, and vegetable phenomena in the universe, are essential results of the compositive affections of matter; while the multifarious circumstances which universal sensation sustains, are contingent effects, or links of a continuous chain determined only by a mixed, or physical, mental and moral necessity; for the sublimest conception or acutest reason cannot discover or admit the existence of an INFINITE WILL, or designing omniscient director; MATTER and SPACE being the “All in All;” at least, all that is cognizable to the highest *known* intelligence; and which matter is constantly, but blindly or designlessly, creating and destroying its own identities, (or beautiful existences, as they are generally termed,) through the subtil agency of atomic motion.

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\* Nature's, not animal mechanical action.



## ALMIGHTY.

I CANNOT perceive the possibility of an *almighty power*. An almighty power must be an absolute and independent power; consequently must be superior to all other powers put together, which still could not be almighty; and there cannot be an absolute power in existence; the powers of definite beings annul it, and render the very idea absurd.

The system of the universe appears to me to be a vast and pure republic; therefore, if we admit that it is governed by an absolute or super-material power, this great and universal principle of *matter* and *space* must be totally annihilated.

¿ Is there a truly rational man, who will venture to say, that he *believes* in the existence of an almighty power, *after* he has *reflected*, and glanced into what we term infiniteness, as far as the human faculties can possibly reach, both in regard to ponderous extent and diminutiveness?—the human mind cannot grasp the former, nor satisfactorily reach the latter; ¿ for who can conceive any space, or thing so minute, as not to have different parts, or that cannot be divided, and still have opposite sides, and which of course imply further division? The utmost bounds of my reason cannot perceive any powers, or single power, that is not inherent in or derived from matter. And, although matter may be considered infinite, ¿ yet who can discover an infinite *will*? Reason

cannot perceive an independent or underived power, except that inherent in matter.

I consider the universe one vast laboratory, whose operations are eternally in action, and producing visible and invisible effects; and if we study Nature under this impression, doubtless we shall make progress in *useful* knowledge and genuine philosophy, and duly approximate truth, and derive benefit in a ratio with the intensity of our ardour and exertion.

### AMERICAN.

To speak generally, the Americans have an insatiable propensity for avaricious speculations, while they seem to dislike every kind of philosophic projection and refined speculation. If the moral principles, domestic habits, and customs of the American people had been as philosophic, pure, and good, as their political principles and government, half the civilized nations of the world would have, ere now, become republics; or the soil of America well peopled from various monarchical states, merely through the *force* of such a delightful and inspiring moral example.

In a domestic point of view, a majority of the Americans appear to be unacquainted with, or are indifferent to, the importance of philosophic, or the most useful kinds of elegance, and exquisite enjoyments—although nature and their principles of government offer them the means of realizing the highest state of human happiness. And hence, therefore, I have full

confidence that they *will* improve in every important and useful mode; for some excellent seed has recently been scattered and taken root among them, and doubtless, in a very few years, they will become the most enlightened, wise, powerful, and happy nation in the world. Indeed, several of the important branches of art and science are already practised to a far greater degree of perfection than in any other part of the globe.

But population and improvement do not progress in the Southern States in the same ratio with those in the North, because, in the South, the principal part of the people are devoted either to the sentiment, "a short life and a merry one;" or involved in the baneful mists of lugubrious superstition. Nevertheless, there are several existences and circumstances connected with the American character, particularly in the Southern States, quite worthy of admiration; and any enlightened and observing person would be highly gratified by making a tour of nine or ten thousand miles in this very interesting and variously picturesque country.

On my arrival in the United States, I was astonished to find the people so far behind and inferior to their political principles and government: and I was quite unable to discover how such an avaricious spirit had originated amongst them, and had more or less pervaded the whole nation; but after some observation and reflection upon their actions and habits, I came to a conclusion, by supposing that the small quantity of money in this immense country, of various

climates and abundant productions of different kinds, offered and produced enormous profits to dealers in general : consequently, nearly every man became infected with the desire of possessing as much money as would enable him to become a dealer ; and here, in times past, a very small sum sufficed for this object ; and this point being gained, even on the smallest scale, the parties forthwith abandoned their much more honest and honourable pursuits of agriculture and manufacture. Thus America became a nation of dealers ; and hence the cultivation of the soil was little attended to, and still less respected, because *it* did not exhibit that pompous, but vice-generating show of wealth, which generally and naturally accompanies the avaricious spirit of dealing : for it is an incontrovertible fact, that a thirst for mere dealing generates any thing but a virtuous disposition and a nobleness of mind. This spirit of dealing introduced nearly all the expensive follies and vices of the old world into the new, (where greater facilities existed for the practice of sly villany,) and hence sprang an excessive passion for sordid riches. Thus an inordinate love of money, “ the root of all evil,”\* and which is an essential fruit of the spirit of dealing, became an epidemic curse through this young, but extensive nation.

The love of money is not essentially connected with the love of natural enjoyments, nor does it lead to them ; but a general thirst for

---

\* There is no sentiment nor fact more true in the whole Bible.

money leads to domestic strife, and ultimate misery.

Perhaps it will be said that dealers are necessary in civilized nations : I admit it, and maintain, that there would no evil spring from the activity of the *necessary* number, (which, comparatively, is very small,) for these would be equitable and honourable dealers.—It is quite a mistaken notion, although a general one, that the public are benefited in a ratio with the increased number of dealers. It is evident that the quality of many commodities receive injury by passing through an unnecessary number of hands, and the prices are heightened by it, while, at the same time, the profits to each individual dealer are lessened.

There should be more persons engaged in all kinds of useful employment, in place of idling away their time in re-re-re-tail shops, which is now an employment in some countries very little superior to that of a professed mendicant : and I cannot conceive how the great Napoleon could have *justly* applied a more degrading epithet to the English, than he did, when he was incited to call them “a nation of shopkeepers.”

### ANIMAL.

AN animal is a natural machine, possessing, in a physical point of view, vast powers of propagating and diffusing motion and heat. Internally, by its pulmonary action, or vital circulation ; and externally, by its locomotive power, or muscular leverage. In a moral and intel-



lectual point of view, one species, at least, is capable of developing faculties of indefinite greatness, and sublime penetration; for instance, comparative *imagination*, *discovery*, *invention*, *design*, lastly, *oscillatory reflection*; and hence progressive improvement to human perfectibility. Yet, by a fatal direction and application of these inestimable moral and intellectual capabilities, this same species has, in times past, rendered its character inexpressibly ridiculous and loathsome.

i But what is the present obstacle in the way of human perfectibility? If I may be allowed to express my conviction, the great obstacle centres in the *practice* of attributing trifling and important effects, modes, and existences to *design*, but with which productions design has nothing to do. Hence a variety of unnatural impulses spring; generating erroneous opinions, and upon which religious dogmas are founded; and, lastly, to those established dogmas and rites, unjust awards and baneful responsibilities are appended.

These are the propagating, diffusing, and continuing causes of the moral plague of the world.

### ANTICIPATION.

THERE are many demonstrable truths, connected with human nature, and social existence, but which are comparatively little thought of or understood; yet, however, they are of vital importance to the rationally refined portion of our species being so closely interwoven with our

deepest interests, or involving the proximate causes of both happiness and misery ; for, through the medium of *desire*, *anticipation*, and *hope*, the reflective, humane, and intellectually delicate, experience a far greater amount of enjoyment, or pleasurable sensations and ideas, than can be realized in the actual possession of those specious and promising objects which are so ardently desired by highly-cultivated, intelligent beings. And such sensuous and intelligent individuals, through the influence of *dread* and *fear*, are also susceptible of, and actually suffer a greater amount of painful sensation, or misery, than they do in the *realization* of dreaded circumstances and anticipated evils.

### APPRENTICE.

IF parents and guardians were more wise, and only incited youth to habitudes of reflection, the main object in their choice of a profession, or respectable means of obtaining a competency during life, would be the discovery of *that one* which would render the necessary time to be spent in the practice of it both comfortable and pleasing. If this were generally attended to, a vast increase of happiness would be the result ; and an equal ratio of improvement and perfection in the various branches of art and science.

But, wise decision and conduct, with both old and young, exist as rarely as diamonds in a brick-field ; and this is because general reflection is the important desideratum of the present generation.

It is a pity, if not a lack of wisdom, to bring up a really ingenious and clever boy to the profession of the law, unless there is great probability of his becoming a legislator.

### ATHEIST.

A WELL-GROUNDED atheist is a person who has arrived at a high degree of physical and moral knowledge ; \* or, in other words, has approximated very important truths ; or one who believes less, but knows more than theists ; or one who honestly confesses his ignorance of that which theists pretend to know. But, in truth, on the other hand, *i* is a man *really not* an atheist, because he has *faith* in the specious pretensions of a system of religion ? as well might we say a *fool* is *really wise*, because *he* thinks, says, and *really* believes himself to be so.

Atheism being a *negation*, before a person can justly *affirm* it to be an error, it is essential for him to be able *fully* to demonstrate its falsehood or bad foundation, by adducing a clear and absolute knowledge of its antithesis. Whether theists can, or cannot do this, I leave them to decide ; but to me it appears, that before a man can *really* be a THEIST, he must necessarily have some correct and absolute knowledge of a *being* or *existence*, the ignorance of which constitutes the true ground or foundation of atheism.

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\* It should be remembered, that the *knowledge* of a moral truth does not always *insure* the practice of it.



## ATOMIST.

WHEN a person has reflected sufficiently to become an atomist, and plenitudinarian, or, at least, reasoned long enough to place some confidence in corpuscular philosophy, he is then in no great danger of being cajoled by theological sophists, into an apparent, or outward respect for a superstition and idolism, from the bewildering, stultifying, and loathsome bonds of which he has probably but so recently been extricated. Nor is he again very liable to be duped in any way, by the specious principles and pretensions of any vaunting system of theology or superstition. Indeed, I consider that when a person has begun to reflect deeply and abstractly upon the nature and relations of atoms, he has then set a most important step in the road to useful knowledge and genuine philosophy, or *physical* and *moral truth*; and which alone can conduct man to a life of exalted virtue, wisdom, and rational happiness.

## ATTRACTION.

IT was not only weak, and beneath an astronomer, but derogative of the character of a person of common pretensions to reflective powers, to ascribe the flow of the tides to the attractive power of the moon. As, upon this hypothesis, it would appear that the mundane waters were possessed of *visual* powers and qualities analogous to those of an enamoured man, who is at first slightly excited on beholding a small

portion of a beautiful woman, and who, by regular progress, ultimately exposes her whole front form to his gazing view; and, in consequence of which, he becomes enraptured with her, and every corpuscle of his frame is necessarily excited into motion towards her—but as she soon gradually wanes and vanishes from his view, his passion for her wanes also—yet he is still faintly affected by her, until she almost hides her bright form from him, and then, all of a sudden, he obscurely beholds her whole front again; but the greatest part of her body is now clad in hoary mourning, yet, as a woman is lovely and *attractive* in that habiliment, he is again equally attracted by her circular, though less lustrous figure—but as she progressively casts off her mourning dress, his passion for her once more gradually increases, until her bridish and lily-like splendour approximates completion; when he again, as it were, rushes towards her extended, chaste, and pearly bosom: for if the tides of the ocean were really attracted by the moon, they would uniformly (or nearly so) flow towards her during the whole of her orbit around the mundane sphere; but which is evidently not the fact, as it is clear that she has little or no effect upon the ocean at her quarters, or when she is *one* week and *three* weeks old, as the common phrase is.

¿ If it be pretended that the sun counteracts the moon's attractive force at these points of her orbit by *his* attractive powers, then why are not the tides heavier at the *new* than they are at the *full* moon, when *his* mighty pulling power is added to *hers*? Answer this, ye asserters of the

truth of the theory of the attractive attributes of matter.

I do not admit the existence of any gross or universal principle of attraction in matter. There appears to be a chemical, mechanical, and atomic affinity, or cohesive attraction, when various elementary corpuscles are in absolute contact, but no aggregate and universal attraction. Hence the word attraction, when philosophically used, is applicable only in a moral or metaphysical sense ; because, all merely physical or insensate motion must have a material propelling cause ; or, to use a very common term, a shoving-cause ; while all chemical motion takes place through contact, consequently cannot be from attraction ; and I feel confident that it can be satisfactorily proved that matter, when void of the influence of sensation, is quite destitute of attractive power.

### AUTHORITY. (*Aristocratic.*)

HUMAN patiency ought always to be in the ratio of moral ignorance ; while authority, or commanding influence, should always be in the ratio of wisdom, and the love of truth. Upon this principle, we may conceivé and justly admit an aristocratic authority which is comfortable with genuine morality and pure republicanism.

### BENEVOLENCE.

MANY persons obtain a high reputation for benevolence who, in truth, have no just claim

to such an exalted character ; for on a *close* examination of *their* vaunted benevolent performances, we shall find them to be no more than ostentatious acts of self-interest and self-gratification ; or, to make the most of them, they are but liberal donations to particular and favourite persons, or for the propagation of visionary schemes, baneful systems of theology and superstition, to which they are partially attached.

But how different and amiable the character proves when we trace the *actions* to the *motives* of the *truly* benevolent and humane ; for *here* we discover that the happiness of *these* centre in the well-being of *others* ; and hence, such as justly merit the exalted appellation will always be more or less unhappy whenever they behold others involved in trouble and misery. And should these sympathizing hearts once perceive that their pleasure is in the least degree productive of painful sensation to *any portion* of sensitive existence, it must instantly cease to be enjoyment to them ; for true and practical benevolence cannot be limited to the human race, but will ever feel for all grades of the sensitive universe.

## BIBLE.

IF a skilful and designing knave embrace the advantages which the Bible offers, (and study its contents, as inspiring motives and impelling means for practising baleful deception,) he may be sure of succeeding in his *holy* fraudulent designs ; for human nature is capable of scarcely

one species of vice or villainy, which this "Book of books" will not suggest and divinely sanction; hence it is, that ingenious expositions of its contents always procure for such *sacred* interpreters numerous bands of enthusiastic dupes, upon whose weak, but highly excited minds, these divinely inspired expositors can ultimately converge, with specious solemnity, all the seemingly-divine suggestions of the Bible; and, in consequence of which, they easily practise all their villainous designs with impunity.

All the deductions of reason and philosophy, both physical and moral, stamp the mark of allegory, fable, or imposture upon the character of the Bible.

## CATHOLICISM.

THAT Catholicism produces very few maniacs, when compared with the number resulting from Protestantism, is evident enough to a careful observer; and the cause of this difference is also pretty clear to such an observer; for when *Catholics* are unusually and excessively excited by religion, they generally seek in some superstitious clausure that wonted mental quietude which the open and partially reasoning world refuse to nearly all punctilious Christians, and superstitionists in general:—while, on the other hand, the *Protestant*, who having once been by the vehemence of religious dogmas goaded to reflect deeply upon its rites, duties and consequences, still mixes with general society, and thus from the effects of the same



goaded principle, continues to reflect, and endeavours to reason upon a thing or *mood* of *mind*, which is in its very nature essentially irrational; and thus it is, that he in the sequel necessarily becomes either a heated fanatic, a hopeless idiot, or an incurable madman. Therefore, if it be essential that some dogma of Christianity should be kept up, in order to hold the multitude in *awe*, as some philosophers think, or *say*, then, from my knowledge of the different effects produced upon a *whole* people, by these two militating branches of superstition, I hesitate not a moment to declare in favour of the Catholic; that is, if it be *determined* that one of these sects of Christianity shall make part and parcel of the laws of a nation; or where the law shall not allow it to be assailed by every strong mode of argument, and the full force of reasoning.

### CAUSATION.

IT certainly is natural enough for those who have only just begun to think upon the *nature* of *causation*, to ascribe the cause of all organized existences that are beyond the reach of the highest present intellectual power of man, to some great *designing* creator; because, ignorant and comparatively unreflecting persons conclude, that all unknown or undefinable causes must have an intelligent author. This infantile-imbibed notion may, probably, derive some force, in manhood, through a natural disposition in such unreflecting persons for semi-

deifying signalized and mentally superior men, whose intellectual fruits are so much above the common inventive and imitative powers of the species, that it seems not so very unnatural and strange that these persons should conclude that an intelligent power is absolutely essential for the production of the stupendous phenomena of the universe; but, on the other hand, because a philosopher is ignorant of the real cause of many modifications of matter and motion, is it a distinguishing mark of deep penetration, or mature reflection and profound wisdom, for *him* also to subscribe to the same, or a similar conclusion? I think not; but rather, a proof of a lack of sagacity to discover the true means of tracing an effect to its proximate cause, in the subtil and drastic actions of the elementary atoms of matter.

## CAUSE AND EFFECT.

It would be absurd to suppose that every effect has not its own peculiar cause. Yet there are existences which to say they must have had a cause is unphilosophic and truly absurd. The various phenomena that constitute the *active* series of the universe have their peculiar causes, and are all periodically possible existences; but the series itself in relation to *time*, is impossible. For we cannot rationally admit the possibility of either a beginning or an end of the existence of *matter*, *space*, or *time*; therefore, they are each UNCAUSED existences, and consequently eternal. And as these elements now possess

adequate properties and powers to sustain the phenomena of the universe, it is but rational to conclude that they have always possessed and will continue to possess them.

### CAUTION.

IF the paramount desire and object of the human species be real comfort and genuine happiness, they must neither love money nor idolize expensive and showy clothes; because the despotism of dress and fashion renders those uncomfortable whose circumstances would otherwise enable them to be eminently happy. And the love of money, not having its source in any one of the senses, or natural wants, has not the power of satisfying the passion of its lover. And farther, when this artificial passion has infected all classes of society, it fails not to generate in them a mean strife, and ultimately maintains a most ceaseless warfare among a people, who become by it either rich, arrogant, and tyrannical, or miserably poor and slavish. Such are the fruits of the *love* of sordid riches.

A nation cannot be either virtuous or happy, while there is in it a universal thirst and struggle for sordid riches, (for it is a great truth, that "the love of money is the root of all evil,") THERE BEING only a definite quantity of money in existence to supply all; consequently he who gains must necessarily take from others: while, on the other hand, we may all crave virtue and wisdom, and possess them unlimitedly, and be happy, without in the least depriving



others. Indeed, the more persons there are striving after the possession of these, the more easy they *each* become obtainable by all ; for those who are virtuous and successful pursuers of wisdom and happiness, are all so many facilitating guide-marks to others who are in search of happiness. But it is widely different with regard to the pursuers and lovers of money, for they are all obstacles to each other, and hence no better than mutual enemies. We should distinguish the desire of comfort and genuine happiness from the desire and love of money ; for the consequences and results are widely different. A general desire for wealth and all kinds of rational enjoyment constitutes a principal cause of the splendour and greatness of nations ; but it is the love of money, in place of the love of peace and elevated enjoyments, that constitutes the principal cause of their decline and wretchedness.

### CENSURE.

IF we are philosophic and wise, and if we also justly discriminate between the various circumstances which act upon different individuals, who may be censured for their public or private conduct, we shall discover that *censure* is not always just, when *exactly* proportioned to the *measure* of the real folly of decisions and *actions*. Hence, I maintain, that no one can have a rational and *unpitying* right to censure the apparent blindness and stupidity, or even vices of any of the human race, *except* those of his

own generation and country; or such as exist under similar political, scientific, and other important moral relations: for we ought not to expect to find a society, both wise and virtuous, which is composed of persons who have spent all their time in a country that is under the influence of laws and customs which were framed and established by unwise, superstitious, and ignorant legislators.

But, on the other hand, only give a nation a code of pure, just, and consistent laws, and let them be *rigorously* and *impartially* administered, and its inhabitants will soon become both wise, virtuous, and equitable.

### CENTRIPETAL.

I THINK the rotary motion of the sphere may be the main cause of the centripetal force of dense bodies; the matter of the globe being (as regards its orbicular motion) only a patient of circumambient fluid matter: therefore I cannot see why the *dense* should move faster than the light bodies; for it is only in projectiles that such phenomena are exhibited. Yet, I confess, the phenomenon of the tides is rather at variance with this view of the subject.

There is some analogy between a coacervated mass of matter naturally revolving in and by the force of a fluid medium, and a concrete body artificially rolled between *two* pieces of matter which are more dense and solid, both being productive of compression.

## CHARACTERISTIC.

WHEN nature is allowed her free and unsophisticated course, every feature of the face, tone of voice, and motion of address, is subservient to, and characteristic of, the feelings of the heart. Thus, in an instant, we may learn the emotions of the perceptive frame, and taste or know the pains and pleasures of others whom we see and hear.

## CHEMICAL AND MECHANICAL.

It appears to me that chemical and mechanical powers are the only *agents* of all the natural productions or phenomena in the universe ; and, indeed, the former involves the latter, or in other words, is the primary or parent of all other powers. Or chemical and mechanical powers may be reciprocally, and alternately, cause and effect ; as matter under mechanical force causes aggregation of matter ; and then chemical action follows, and the matter is again diffused by it, and again acts mechanically, and, *vice versa*, eternally.

## CHEMISTRY.

CHEMISTRY is the science of infinity, (or divinity, if this term suits better,) for it must ever remain susceptible of progressive improvement. Or, if human intellect should, by persevering experience, ultimately arrive at absolute perfection in the science of chemistry, *man* will then be

able to form animals, and, when thus organized, endow them with vitality, or the essential means for the development of sensation, perception, intelligence, &c.

### COMET.

THE phenomena of comets *once* led me to conceive that they might be partially ignited spheres, or upon one polar hemisphere, (if they have an axis and revolve,) which, therefore, might prevent them having perfect vortical motions, or uniform orbits, as the ignited hemisphere would naturally propel the other pole forward; and thus, having a degree of independent motion, or individual power of moving, they would not be altogether governed by the sun's vortical influence, but would alternately, or sometimes, move within, and at others without, the plane or centre of the sun's vortex, or the zodiac; and consequently, the action of the *two* forces would produce eccentric orbits, &c.

### CONCENTRATION (*Alimentary*).

It is, in general, an unnatural concentration of certain elements, that constitutes succulent, nutritious, and highly exciting aliments, and an undue portion of those of an opposite nature that form debilitating food and liquors. It is the same with regard to medicines and poisons; yet it must be allowed that there are many efficacious balms, cordials, and medicines, as well as drastic poisons, which are all unsophisticated

existences of nature—the qualities of which, the animal man has not sufficient sense to discover intuitively; while what we term brute animals evince a perfect sense or knowledge of the nature, or good and ill effects of all these things, consequently they take the beneficial, and avoid the deleterious ones; and in these respects they show their natural superiority over the human species.

### CONGRUITY.

WE should always designate feelings, qualities, and things, by the most appropriate terms that language affords.

Indelicate and villanous actions cannot be expressed in too strong, coarse, and severe words. Nor, on the other hand, are there any terms too delicate, pathetic, or refined, to express fine feelings, important ideas, or virtuous designs and actions.

### CONSCIENCE.

EXPERIENCE is alone the developing cause of human conscience. But all consciences are not correct, nor conscientious actions productive of good; because they do not all proceed from the right source, a correct knowledge of nature, and the relations of universal sensation, upon which alone we can found correct morals. Superstition and false morals generate various shades of mischievous conscience.



## CONTEMPTIBLE.

A LARGE portion of the human species exhibit all the weaknesses of a herd of sheep, but exist without showing scarcely any of their lovely innocences and lambent qualities.\*

CONTRAST (*Mental*)

CHRISTIAN, picture to yourself the racking sensations of a man of keen susceptibility, who has been, for a length of time, wandering without a rational, or even satisfactory guide, in a most horrific, deserted wilderness, where every fresh step must necessarily be fraught with dreadful apprehensions. Change the scene, and now view him, as by the merest accident, just escaped from this dreadful situation, into perfect corporeal safety, mental peace, and comparative comfort. Certainly, you will say, the contrast of his feelings must be great and overwhelming in these opposite states of excitement. Then, I respond and add, that the contrast of feeling is not less striking, vivid, or powerful, to a man of delicate moral sensibility, who has been, for a length of time, a sincere and deep-reflecting Christian, but who has just emerged from this mental thralldom, and become a well-informed materialist. Hence, the attempt to persuade a well-grounded materialist to return to the belief that Christianity is founded in truth, would be

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\* The principal object of my abrupt periods is to excite and increase individual reflection, which, if effected, cannot fail to produce improvement in society.



as vain, fruitless, and unreasonable, as it would be to expect a man to retrograde to a certain period of his past existence; because, as the one is absolutely impossible, so is the other philosophically impossible; that is, so long as he continues to exercise his reasoning faculty upon the matter; and when a man ceases to reflect and reason upon subjects of importance, his theories and opinions are of no rational weight, or philosophic consequence.

### CORONATION.

A CORONATION is *one* of the *numerous* extravagant evils, and absurd, farcical results of the principle of monarchy. It is a pompous and useless ceremony,—an ostentatious display of public wealth, wrung from the industry of a nation. The sum of public money squandered at the coronation of George the Fourth, being no less than two millions sterling, was alone more than equal to an entire year's public expenditure of the United Republican States of America, which have a population equal to that of England, and *well*-conducted government establishments spread over an extent of country, at least twenty times greater than that of Britain.

### COUPLING (*Sexual*).

IF a degree of skill, reflection, and judgment were adopted towards the coupling of the human sexes, similar to that which is so widely and carefully practised in regard to many of the in-

ferior animals, in highly civilized countries, and by the same nations; also, in relation to the propagation and improvement of trees, vegetables, &c.; doubtless the human species would, in the course of a few generations, become very much improved, both in a physical and intellectual point of view, and probably as superior to what it is at present, as a pippin is to a crab, or an Orleans plum to a sloe.

### CREATION.

THE hypothesis of a beginning of motion, and that of a beginning of the existence of matter, are collateral absurdities: and motion being the sole agent or secondary cause of all natural phenomena, we must necessarily conclude that there is nothing more than an unbroken series of reproduction exhibited in the natural universe; and hence, to speak with philosophic propriety, the term Creation is inadmissible and incomprehensible.

### CRUELTY.

WE have a strong proof of the delicate sensibility possessed by the skin of horses, and other hairy animals, in their evincing such high susceptibility of cutaneous irritation and torment from flies, and other species of the insectile tribes. Yet, in the face of this evidence, base and unreflecting mankind use the lash upon these delicately sensitive creatures, as if they were covered with hides analogous to the rind of a tree; and painfully knowing this fact, I wish there

were a law, and a rigorous one too, that would teach the cruel wretches to *reflect* upon their actions towards dumb animals, by enforcing an equitable *transfer* of the weight of the scourge upon their own bare cuticle. Such a law would be strictly just and moral, and also productive of incalculable good; for there is no crime equal to that of cruelty.

## DEATH.

DEATH is neither *friend* nor *foe* where it strikes; for when the final quencher of life lights, it is like a neutral visitor to its prey. It may be a *foe* in its mode of attack; but in its result, it is the same to all, when they fully quit the feeling mode.

But, by stopping the career of an individual, death may *thus* prove an enemy to some of those who still hang on the thread of life, by depriving such of that which is of far greater value to them than life itself.

## DEITY (*Suppositive*).

IF there be a God, and his essential nature be that of *love* of truth, justice and virtue, or in other words, rational rectitude of human character, then between him and myself there can be no enmity; nor can a confirmed and punctiliously moral atheist have any thing to fear from him, either now, or hereafter, in the shape of retribution or punishment. For omniscience itself, or whomsoever may watch and best know

the particular modes and moral actions of a good atheist,\* especially those that relate to his dealings and conduct towards all other sensitive beings (that move within his influence), cannot discover in, nor acquire from him any principles of action which will ever justly merit condemnation or censure; nor will any individual *lessen* the number, or *weaken* any of his good qualities by imitating and practising his personal and moral habits; and I deem it a bounden duty for me, here to challenge all classes of religious opponents, and every one who *knows* the real character of a good atheist, to deny the accuracy of this atheistical development and vindication; for a good atheist has a defensible and justifiable reason for every *designed* action he performs, if such action can in the least degree affect the interests of others:—Yet, by a series of painful experience, many atheists are forced to acknowledge, that their love of truth, justice, and rational liberty, have impelled them to act in direct opposition to their own interests; however, they have in conscious view, the consolatory reflection, that if the *love* and *practice* of justice, truth and *due benevolence*, do not constitute wisdom,

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\* For there are bad atheists as well as bad Christians; and let it be remembered, that it is exclusively moral rectitude, and not firm adherence to religious rites that constitutes the goodness of character in a good Christian, any more than attachment to atheism makes a good atheist, but it is moral action that effects the good in each case; and hence, the study and practice of morality is all we need, in order to become exalted and righteous: † for who can philosophically or justly say that the human species has any important duty to perform beyond those which genuine morality enjoins?

virtue, and exalted goodness, or conduct and character that is *most* pleasing to the theist's Supreme Being, then through the medium of sound philosophy they are assured, that nature, morality, and all science, proclaim the impossibility of any relation or moral obligation between such a God and the human race.

A good atheist always desires to be held accountable for his own designs and actions; and hence, if he should at any time, or by any means (of his own) perpetrate an injury, he hopes justice will pursue him, and accomplish a full expiation for all such acts; and further, he will neither wish nor endeavour to excuse or screen himself from condemnation and censure (if he should merit either) by abusing the devil, and libeling human nature; which mean, groveling, slavish, and unrighteous practice, is a glaring characteristic fruit of Christianity.

If there be any thing exalted or amiable in the character of a religious man, he owes it not to religion, but to morality; for to speak plain and naked truth, there is no inherent goodness in religion itself; nor can it ever convert a bad individual into a good one; its terrific influence may act like that of the gallows, which sometimes frightens an unthinking villain into *due reflection* upon morals, and thus convinces him of the superior advantages of moral rectitude; and from this *new* impulse, he may be induced to join a religious sect, and consequently give religion the entire credit of the beneficial change evinced in his character; but sound philosophy and moral science declare such conclusions to



be erroneous, for the merit is traceable and due to the convincing force of pure morality.

Had those bad individuals, who may have been frightened by the terrors of religion, received in early life a good moral education, there is every probable reason to believe that they would not subsequently have become bad characters.

### DEITY (*A Secondary*).

IF there be a God, and if he be a just and good being, he must necessarily be only a secondary existence ;\* because, if a perfectly just and good being *were* the author and creator of all things, that, which we term *evil*, could not have made an essential part of the universe.

### DEISM.

IT appears to me that deism is a necessary medium between fanatical superstition and sublime truth. The natural piety (or, perhaps, to express the matter in more correct terms, the natural gratitude) which eminently exists in the human heart, renders it almost impossible for one who has actually been in the possession of a full belief of the truth and divinity of the Christian religion to reject it, and at once advance to an admission of the truth of materialism. For every

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\* Reader, whatever may be your creed, profession, or opinion, deign to reflect; and refute, if you can, that thereby you may confer an important benefit on the thinking part of society.



human being capable of contemplating, must feel a kind of sacred glow of gratitude towards the author of the good he feels and beholds around him; and this author, he has been *taught to believe*, is an animated being, possessing passions, not very unlike his own, but still, an infinite, intelligent, and yet immaterial existence, who produced every thing of which man has any knowledge; consequently, after the mind has been encumbered with such contradictory notions and dogmas, it requires a considerable chain of genuine reflection and patient reasoning to convince the understanding that it is impossible for such a being to exist, in accordance with the constitution of the universe. But if he become a deist from the exercise of thought and reflection, he is *sure*, in due time, from the same causes, to arrive at the truth, and avow himself (if an honest man) a materialist.

If there were a God, and a knowledge of his existence was essential and really important to the human race, there certainly would exist some puissant means within the reach of man to demonstrate such an important existence.

But the most cogent reason, being at present suspended between the theistical hypothesis and the negation of the atheist, it does appear to me to be more *natural*, *modest*, and certainly more *wise* to lean to the negative side, until something like demonstration can be adduced.

If one party affirms the existence of a being, in opposition to the negation of others, the affirming party certainly ought to be able to tell how and where such an existence is to be found,

or cease to censure and anathematize those who are, by the force of reason, obliged to come to a different conclusion.

### DELICACY (*Fastidious*).

WE often meet with self-important shallow-brains, who make a great ado about trifles; such, for instance, as the pronunciation of particular words, and the delicacy or indelicacy of the *sound* of them; while, at the same time, they either scorn or neglect all delicacy of *action*, which is of far greater importance.

### DESIGN.

i WHERE is now, or ever was, the pavilion of an all-potent God, or *super-material power and infinite will*? The attributes of intelligence and design, are inseparably connected with matter, or the elements which form every *active* existence\* that we have any correct knowledge of; therefore, if we (through the medium of our own intelligence) consider all the productions of matter the results of design, this designing power must then be considered to reside with, or have its source in, some animal organism; for we have no just and analogical ground whereby to rationally conceive intelligence beyond, or out of, the sensitive portion of the universe.

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\* For the capacities of *space* and *time* are negative, at least that of space is.

## DESIRE.

WITHOUT desires, beyond eating, drinking, and dress, we deserve not the name of rational beings. If we have great desires beyond these, we shall be happy in the pursuit of them, that is, while we feel confidential hope of realizing them; but when hope leaves us, we become unhappy; and when we cease to have desires, we are then incapable of felicity; and the sooner we quit the stage of life the better, both for ourselves and those around us.

## DESTINY.

; IF there be a God, or an infinite, eternal, and immutable Creator of all things, how can there exist any moral relation between him and the human species? ; or how can any of *his created finite beings* morally owe him any thing? having received and possessed only what their Creator destined and obliged them to sustain; and hence, whether they are (according to human nature and notion) good or bad, happy or miserable, they exist exactly agreeable to his will. Or, in other words, they *must* always exist precisely as they do; because, if we admit the existence of an infinitely intelligent and immutable Creator and governor of the universe, such an existence essentially swallows up, or includes (within its power) all things; and every separate existence must inevitably be both physically and morally a patient, or slave of an *infinite and inflexible will*.

## DIGESTION.

It appears to me, that those species of animals possessing only one stomach or receptacle for receiving and digesting their food, ought to take it by *meals*, or in sufficient and satisfying quantities at needed times; and thus leaving considerable intervals, to allow the aliments to undergo the necessary chemical operation, or chylification.

## DRESS.

MANY of the mentally weak of both sexes load themselves with expensive and showy clothes and gewgaws, for the purpose of exciting and gaining influence over others; but such extrinsic means are of little avail, save on foolish persons much like the wearers.

## DRINKING.

THEY generally enjoy a greater degree of corporeal elasticity, health, and mental equanimity, who have never accustomed themselves to drink a more exciting or volatile fluid than that of pure water, but a less degree of intellectual sensibility, or, in other words, feel less mental excitement (from the same causes) than those who have been in the habit of passing the bounds of personal prudence and discretion, in the use of drink, during their years of adolescence. But in the aggregate of human sensations during individual life, those enjoy the most refined

happiness, or rather experience the least unhappiness, who never accustomed themselves to take any soporiferous or intoxicating liquors.

Among the various decoctions and infusions made use of as beverages at meals, and in some countries after them, the best that I have a knowledge of, are cocoa and chocolate. These are nutritious, and, in some degree, strengthen the stomach, and also gratefully excite the animal spirits.

The next in good qualities is coffee, which, in a small degree, cheers and vivifies the system, whilst its peptic or digestive powers are considerable. Those who are in the habit of using it, know its immediate effects upon their own stomachs: it certainly is preferable to tea for a supper beverage.

The infusion of tea contains a corrosive acid or quality, and relaxes the stomach, if freely used; but its powers of exciting and vivifying the human frame are very great; it is also a good anæsthetic, and at the same time it enervates; it is favourable to intellectual improvement, because it tends to refine, and render the senses more acute and delicate; hence it is not a suitable beverage for those whose fate it is to live poorly, and whose daily employment is coarse and rigorous: for to refine their senses, only tends to render them more alive and sensible of their hard state of existence, which they have no means of bettering.



## DURATION.

THE aggregate known phenomena of the universe, proclaims the impossibility of the eternal duration of any organized existence or material identity, except the identical primary atoms of elements; if there be *such* identic elementary corpuscular existences.

## DUTY.

A SYNOPTICAL view of the true roots of ethics, first, sympathy—second, judgment—third, honesty. To carefully observe and practise the qualities expressed by the above three important nouns, constitute the entire duty of man. Discriminative judgment is only needed to govern sympathy, as sympathy without wise judgment often becomes a greater evil than a good: honesty needs no corrector. I must here observe, that genuine morality requires sympathy to be equally extended to the whole of sensitive existence, and not confined to the human species, as the selfish principles of some systems of religion seem to inculcate.

EDUCATION (*Veridical*).

A LARGE majority of human-kind are vulgar, stupid, slavish, unfeeling, sordid, and vicious. And why are they so? Because the instruction received makes them so. Their instructors are as ignorant of their own nature and true morality as themselves. At present there is no more



sound morality in the habits and actions of the rich and exalted, than there is in those of the poor and degraded. If a few persons in each generation attain a knowledge of the principles of genuine morals, it springs not from their ostensible teachers, or from books, or the customs of any one class of society; but the discovery is made through the medium of their own oscillated reflection. The present pretended morals of the schools, together with the fashions, customs, and habits of general society, are productive of any thing rather than good or elevated sentiments; and the votaries of these fashions and prejudices evince even less sagacity and reflection than do the brutes of several species. "The classes are filled with *clever* children, and the world with *foolish* men:" and to the character of the children might be added *innocence*, and to that of the men groveling and sordid *immorality*.

He who needs the personal assistance of others, in order to become capable of communicating any thing of importance, or who requires to be *taught* that which it is intended he should become a professor of, will *never* make a perfect one. As he who is void of originality, invention, contrivance, and a capacity to discover, is only a blockhead, or has a head analogous to a block of wood or stone, which will retain any shape and appearance that may be given to it, but has no inventive or conceptive faculty, or modifying taste of its own; and, therefore, one is susceptible of a wrong form or bad shape, and the other an erroneous bias of mind; in short,

being void of genius, he cannot be fit for a teacher.

### ENJOYMENT (*Physical and Intellectual*).

THE nature of the human species presents two specific mediums, sources, capacities, or powers, for realizing enjoyment; which are, physical, or sensual, and intellectual faculties: and the excessive cultivation and exercise of *either* increases its own capacity; while, at the same time, in an equal ratio, it weakens or destroys the capacity of the other; and as the sequent fruits of these distinct faculties and enjoyments are widely dissimilar, it would be wisdom to use every possible incitation to increase the one and diminish the other; for those of the intellectual are tranquillity and pleasurable reflection, while those of the sensual are languor, disgust, and often horrific inquietude.

### ENJOYMENT (*Intellectual*).

THE reason that most persons are so very fond of bustle, novelty, and the eternal revolution of fashion, and, (on the other hand,) so apt to sicken at the thought of retirement, is, because they do not feel many of the pleasing and elevated sentiments which result from a cultivated memory; for the ideal ramifications of a deeply reflected reminiscence converts the moments of solitude into peaceful periods, and successive oscillations of the most pure and grateful feeling, and the sublimest pleasures. Hence it is that truly reflective

persons never feel existence in solitude an intolerable burden, as do the votaries of fashion, whenever their persons happen for a short time to be placed in a state of clausure or solitude.

## ETERNAL.

I ALLOW that all physiological thinkers admit some kind of potential existence to be eternal, or inconceivably durable; many of whom, also, endeavour to discover and attempt to expound what this uncaused or eternal existence really is; but, unfortunately for the interests of truth, by wrong trains of reasoning; for this knowledge is like all other knowledge, attainable only through the primary medium of sensation and mental reflection upon *nature's physical* existences, and, therefore, the only rational grounds or data, on which our reflective capability can be employed to the greatest advantage in pursuing this object, if it be admitted that we should reason from what we do absolutely know, is to start and reason from a single *point of space*, to any definite portion of its boundless existence, and from a single *atom of matter*, to an aggregate of atoms; and the drastic actions of primary atoms upon concrete masses, (through the essential modes of motion,) and then from these endeavour to trace the more ponderous and immense phenomena of the universe to their proximate causes, and, after this legitimate and physiological pursuit, draw the important conclusion, which will be, that the only absolute knowledge, on this important head, the highest known in-

tellectual power can arrive at, as uncaused or self-existences, even after the most lengthened tracings and extended contemplation, are those of TIME, SPACE, and MATTER, which *trinity* of elements constitutes the only ETERNAL. With the existence of the above three elements, *motion*\* is essential; yet it appears to be a conjoint accident of *matter* and *space*, rather than a self or uncaused existence.

Thus TIME, or the succession of moments, appears to me, to make an essential element of the Eternal; but, beyond these eternal essences, TIME, SPACE, and MATTER, *i* who can discover, perceive, or rationally conceive, a fourth?

### EVIL (*Natural*).

THERE is a certain portion of physical poison, or evil, inherent in or effected by matter, pervading the universe; and this physical or material poison begets moral poison or evil: and it is a question with me, which I think is worthy of the minutest examination by the highest degree of philosophic intelligence, whether human wisdom, virtue, or jurisprudence, can possibly destroy or even neutralize the moral evils which are engendered by the physical poison that subtilly acts upon sensitive existence, even throughout all mundane perceptive life, but more especially upon the human species.

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\* I consider *motion* to be the great secondary cause or agent of all phenomena.

EXCELLENCE (*Elements of*).

CAREFULNESS, fearfulness, thoughtfulness, and a truly humane delicacy, are connatural qualities generally found nearly equal in activity with all who possess, and eminently evince, *any* one of these attributes; and when these are actually concentrated, they form the highest degree of rationality and excellence of human character.

## FAITH.

¿ What is faith? ¿ Is it a proof of truth? No; because pure FAITH means only a blind belief in assertions, or shows a person to possess an ignorant confidence in assumed existences and circumstances;—for *active* FAITH is but the pertinacious adhesion to certain propositions, opinions, and positions, *without* the test, or support of rational conviction.

If a firm FAITH in any *affirmation* were a proof of its truth, then there could not possibly be opposite and contradictory FAITHS; but we know they do exist in regard to all important hypotheses.

## FALLIBILITY.

CHANGEABILITY of belief, or will, when we are incited to examine, is palpable evidence of imperfection of judgment, or the fallibility of our *first* mental conclusions, and the want of intuitive perception when definitive positions are exhibited to our view and reasoning faculties: at the same time, it proves that our mental powers



and all acquirements are progressive, and that to exercise reflection is the only sure way to arrive at, or even approximate sublime truth. And these facts also clearly prove the criminality of persecuting specific beliefs and opinions.

## FASHION.

THE existence of *fashion* is a distinguishing characteristic of moral and intellectual weakness, or the imperfection of public judgment; for periodical fashions *will cease* whenever the human race shall become wise enough to clearly perceive their *true* interests.

The present diffused range of fashion involves, within its irrational sphere, innumerable evils; for, where it yields one imbecile and fleeting pleasure, it entails for it a thousand unpleasant sensations and miserable anxieties, and is destructive of intellectual culture, moral peace, comfort, and wealth.

If the successive periods of fashion were governed by the advancing steps of useful science and improvements, the consequences of fashion would *then* be exactly the reverse of what they are at present; because, under such a philosophic principle of guidance, new fashions would form fresh criterions of practical good sense, and progressive public utility; and, when true wisdom becomes a principal characteristic of human society, fashion will give place to lasting customs\* of general utility.

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\* Perhaps it may be well just to remind some readers, that the words *fashion* and *custom* are not perfectly synony-



## FRIENDSHIP.

TRUE friendship, in the fullest sense of the term, embraces every moral excellence:—it is compatible only with virtue, because vicious and immoral persons are incapable of either feeling or practising it.

True friendship ought to be reciprocally felt, and superadded, even to the most powerful and virtuous *sexual love*, ere the iron bond of marriage be solemnized.

The affection of *friendship* is essentially different from that of *sexual love*, because sexual love has its source in a physical want; or, in other words, sexual love itself is neither more nor less than a corporeal development; while the affection termed friendship is generated by intellectual culture, and the moral qualities of our nature: hence true friendship may exist between the *sexes* without any portion of sexual love; and reciprocal sexual love may exist without true friendship.

The natural source of friendship is so unlimited, and the feeling itself so indefinite in capacity, that it is capable of sustaining a vast plurality of objects within the inviolable circle of its reciprocation; while the source of sexual love is

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mous terms. When any shape, mode, or manner has been introduced to the public, and also obtained general adoption, it is then very properly termed a *fashion*—but when it has existed without alteration for a great length of time, and still continues without any prospect of material change, it should cease to be considered a *fashion*—for, by its long continuance in use, it merits the appellation of custom.

physical, and consequently limited in its capability of giving and receiving pleasure, and so exclusive in regard to individual feeling, that it can only be genuine and fully experienced towards one object at one and the same time. This passion being the consequence of a physical want, it necessarily is subject to a greater degree of ardour, violence, and rapture; and, consequently, it is less stable, and more fragile, than the intellectual cement of friendship; hence the necessity of conjoining true friendship with sexual love, in order to secure continence, sexual fidelity and happiness, under the obligation of marriage.

### FROST (*Effects of*).

THAT there is an essential analogy between the nature of sensitive and vegetative existence, is evincible in a variety of phenomena, each of which tend more or less to show and demonstrate how *material*, *chemical*, and even *mechanical* is the very principle of vitality.

One instance in particular now occurs to me, which I deem worthy of especial remark, judging the fact to be only very limitedly understood, or perhaps, its possibility admitted; although it is generally known, that there is a variety of vegetative existences which cannot be exposed to the influence of severe frost without being deprived of their vegetative principle, or growing energy; while there are others, which can exist in a frozen state without sustaining the least injury;—and likewise in regard to animal

nature, (however incredible it may appear to some individuals, yet it is a truth,) there are several species of serpents that can remain for weeks, in a stiffly frozen state without losing the vital principle, or sustaining any injury; that is, if the freezing be effected during hybernation;—but when a serpent may chance to get frozen in the spring of the year, after it has been re-animated by the sun's influence, its life will in this case be destroyed.

This last circumstance, or animal liability, confirms the above theory of the sensitive and vegetative analogy, by its perfect similitude to the results produced on those hardy vegetative existences which are (sometimes) exposed to severe frost in the spring of the year, after their saps and fluids have been put into new motion and lively circulation.

It appears to me, that while *any mass* of matter remains frozen, its component atoms are then, and then only, relatively inert, or entirely divested of progressive change, motion, and all chemical action: hence, the frozen state may be truly termed the partial and temporary death of matter.

## FRUITION.

I THINK the full gratification of one or more of the branches of the aggregate sense may be correctly termed pleasure, while happiness may be considered to embrace the easy and grateful state of the compound or entire system of sensation, conjoined with a perfect quietism.

GANGRENE (*Moral*).

THERE are a variety of mental and moral gangrenes, which have their source in the various unphilosophic and stultifying systems of education. But the universal gangrene that has been the great and unceasing plague of the world, was generated and disseminated by the numerous systems of religion ; many of which systems, or their legitimate offspring, still continue to engender all kinds of unnatural impulses and baneful rites, and thus diffusively perpetuate a desolating moral, political, and domestic plague.

## GROSSNESS, OR HEAT.

IN consequence of a want of more delicacy in the visual and touching senses of the human species, we are debarred the important pleasure of demonstrating, or palpably perceiving the true cause of heat, and much other phenomena of a deeply interesting nature. Yet grossly constituted as man is, those who are given to deep reflection can intellectually perceive that chemical motion and atomic friction are great causes of natural heat. In order to generate local and artificial heat, we strike a piece of flint and steel together, and both being hard bodies, the sudden clash of their surfaces elicits an effluvium, or a portion of primary atoms of opposite elements, whose collision and union, or almost inconceivable rapidity of mutual action, produce a spark, which coming in contact with some eager in-

flammable matter, may then be easily communicated to other ignitable and combustible substances, and thus a palpable local motion and heat is continued for any definite length of time.

### HAPPINESS (*Senile*).

INDIVIDUALS, who are both physically and mentally active, and whose activity may be accompanied by agreeable success during that part of life when all the animal fluids circulate vigorously, and the whole system performs its functions well, can enjoy life, even under such arduous difficulties and oppressive operations as will force very delicate, sensuous, and amiable persons, in *advanced* age, to commit suicide; hence, we may perceive that human nature, when under the influential circumstances of sensitive delicacy and high intellectual culture, requires an *advancing* series of pleasing excitations, agreeable employment of time, and profitable results of professional exertions, in order to ensure happiness during the decay of physical vigour or sanguinity, and the decline of intellectual energy.

For those who have passed the enthusiastic age, or the hopeful flower of life, and who have also seen much of the world, especially the highly intelligent and morally delicate, require, and, indeed, *must* experience a constant *accession* of lively ideas or impelling desires, with the necessary means of gratifying these successive desires, in order to feel a *continuance* of life rationally desirable; because, with such indi-



viduals, the ardour and influence of prospective enjoyments have become cold and weak, and *quite* inadequate to support the mind under oppressive circumstances, and flagging spirits, which time and active life rarely fail to bring on.

A principal means of extending and prolonging a good flow of spirits, and a capacity for enjoying life, is to secure (as long as possible) a vigorous tone of body and firmness of nerve:—Now to ensure the realization of these important possessions and acquirements, we must moderate every youthful desire and its gratification; and to this end we should avoid the use of stimulating fluids and substances in early life, when all the animal spirits flow through the vessels of every organ with sufficient ardour to produce an effusion of vivacity, even when the stomach is supplied merely with pure water and the most simple aliments; thus we may perceive the great advantage of beginning the world (as it is termed) under such pecuniary means as will barely ensure the necessaries of comfortable existence, because such circumstances are eminently calculated to induce a habit of general observation, serious attention to important affairs, and close application to professional employments.

The conjoint observance of these points in youth, will thenceforth form an agreeable habit through the vigorous periods of life, which, being calculated to produce a ratio of *advancing* means of enjoyment with the *increase* of age, will thus render happiness highly probable quite to the end of individual existence.

It is the weighty and affecting circumstances of the *present* moment, and such as bear on the *future* periods of our life, that must ever form the paramount object with us; because, reflection, when directed to *past* enjoyment, adds nothing to present happiness or the means of individual content; but, on the contrary, in many instances, a *retrospective* view of joyous moments forms a heavy drawback upon the amount of means of both present and prospective content; hence we may see how vitally important it is, that the progressive course of rational existence should be accompanied with the necessary means of adding to the number and amount of our enjoyments, in order that we may *always* feel the *present period* the most happy of all our life; or, in other words, more joyous than any part of the past appears to have been.

### HEN-ROOST.

A HEN-ROOST is not so perfect a representation of monarchy as a great philosopher has asserted. Indeed, I scarcely can perceive any analogy between a *cock* and his roost of hens, and a king and his nation of slaves. The attachment between the cock and hens is entirely *sexual* affection. If nations were governed by queens in place of kings, then, as regards the men, there would be a shade of analogy between a queen-dom and a cockdom.

## HEREAFTER.

THE happy time will come when butchery, or the flesher's trade, shall cease, and be looked upon and viewed by future generations, through the medium of history, with horror and detestation; and then, under those new, refined, and joyous circumstances, all lovely and useful animals will be cultivated and kindly treated by human-kind; while, on the other hand, the venomous serpent and loathsome reptile will be exterminated, unless the nature of matter, and the compatibility of the universe, should demand their existence, and therefore reproduce their genus; if this should prove to be the nature of elements, the human race will *then* be wise enough to keep the living number of these hateful species comparatively small, by well securing their dead bodies in air-tight coffins, and burying them very far beneath the surface of the earth, in order to prevent a vital re-union of their peculiar and essential atoms.

## HISTORY.

As far as history goes, it shows that there never was a period when human life, under those circumstances termed civilized society, was worth sustaining, at least, as regards the great mass of the species; therefore, to look to history as a safe and sure means of attaining an improved state of human society, or to expect that the study and cultivation of it, will ever enable us to approximate political optimity, and

moral perfection, is worse than useless; because to whatever period we direct our attention, the state of society, on the whole, was then inferior to that of our own time; consequently cannot be of any value to us as a guide, but in truth is much more likely to misguide than conduct to a course that will infallibly lead us to the enjoyment of physical truth, moral perfection, and the highest possible degree of human felicity.

When civilized nations are morbid and in mental and moral decline, the study of history is their best literary employment. But when the intellectual world is in a healthy and vigorous state, the study of history is little better than waste of time; except that part of it called natural history, part of which, however, ought to be termed philosophy (I mean that which is descriptive of animals, &c.). A correct history of the natural changes which must have taken place in the mundane surface, would at all times form a most interesting and important part of refined education, and serve for useful reflection in mature age. It is much wiser to endeavour to learn what nature has done, and is continually doing, than unpleasantly spend our time in acquiring an uncertain and ambiguous knowledge of what base and superstitious men have done during, comparatively, a moment of time,\* for the oldest history is but an account of what may be termed yesterday's events, when viewed in relation and conjunction with the age of the

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\* i "Shall I read some book of history?" said his son to Sir Robert Walpole, at his last illness. "History—no: I have done with all works of fiction, and such is history."

world, and, indeed, even of human existence. And it is far more grateful, grand, and useful, to study the blindly working elements of time and matter, than the sublimest of the fine arts; because, through a correct knowledge of those elementary powers we arrive at the most important truths, both physical and moral, and consequently at the means of true and solid happiness. And farther, because in the pure operations of nature, we meet with no human caprice or erroneous principles for our annoyance, with which history abounds.

## HURRY.

A TRULY rational and delicate individual sustains innumerable different pains and pleasures that cannot be experienced by the indelicate and irrational.

A wise and delicately methodical person feels mental and moral pain when he has to *hurry*\* in the practice of his profession or mechanical pursuits; because he perceives it a want of wisdom, and a waste of rational life, not to strive to render the time spent in every kind of employment productive of both present and future comfort and happiness.

A really wise man feels mental, not physical, pain when, from social custom, he is obliged to swallow his meals in such haste that he can

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\* According to *my* judgment, the most *proper* meaning that can be attached to the verb *hurry*, is the making or doing any thing *quicker* than we can do it justly, properly, or with comfort to ourselves.



scarcely distinguish, through the medium of the palate, any difference between aliments that are wholesome and delicious, and those that are coarse and disagreeable.

### IMBECILITY (*Theistical*).

THE gratifying existences of the universe, lead some persons to conclude that there must have been a *good* God to have created them. On the other hand, I would ask, *¿* why not an equally powerful *evil* God to have created the bad, or those *natural* existences which evidently and necessarily are productive of sentient evil, or pain and misery?

If, in the course of our extended travels, we should arrive at a distant, and, to us, previously altogether unknown island, and nation of people, who speak or practise the use of our own language, and whose arts, sciences, laws, morals, customs, and, in short, where all things have reached a state of human optimity, we might, upon similar grounds of reasoning, be led to conclude and exclaim, *what* divinely-powerful and excellent kings this nation must have had to effect such a delightful state of things, while *reflection* upon political experience, might have taught us, that the existence of such a concatenation of benign circumstances would render it almost impossible that there should have been any king at all; because such perfections are not the results of kingly governments, but the legitimate fruits of philosophic republican principles. A truly penetrating mind can clearly perceive, that all

nature is purely republican or democratic, and that every corpuscle is essentially a free citizen of the universe, which always has its due and individual influence among other atoms, or with matter in general.

In order to have human laws, arts, sciences, customs, and political institutions, in a state of optimity, such establishments must exist in *strict* accordance with the immutable principles of nature; hence they cannot be founded upon any monarchical basis.

### IMBECILITY (*Christian*).

THOSE of the literati who affirm that Christianity is not a human device and production, but a plan and work of the Deity, pay him a very poor compliment; and, at the same time, through *their own* weakness, cast a blur upon the human understanding, by employing pompous literary means, and every species of political influence, with a view of upholding this system of religion, against the opposition and unaided efforts of philosophic reflection. If it be a result of God's omniscience, almighty power, and immutable will, it certainly cannot either need, or in fact, receive, any addition or upholding aid from human efforts. We know that the existence of the sun, moon, and stars, are not results of human invention or *animal* productive power; hence, they who maintain that Christianity owes its existence to the same power that sustains the sun, should, in order to be consistent, rest with calm and grateful satisfaction, in con-

templating and admiring Christianity in a similar manner to what we view, contemplate, and admire the sun, and its recreative effects; but never arrogantly presume to increase, strengthen, or support such a stupendous super-human production or existence.

But whether we contemplate and admire the sun or not, it still rolls on, and continues to shine with its vivifying glory, producing all its wonted effects, and proving its independence of animal design and assistance; therefore, if Christianity be the will and work of God, give it the same, or a similar, chance of demonstrating its super-human source; and presume not to accomplish by finite means the preservation of that, which Omnipotence cares not to preserve.

## IMAGINATION.

IMAGINATION is not a primary creature of the mind, as is generally considered, but only a *faculty*, resulting from the ideas we already possess, to vary the existence or appearance of something with which we were previously acquainted; and thus imagination is only a varied fruit of previous ideas, or knowledge already stored in the mind of the imager; therefore, what is imagined is not purely an original production of any mind, or in any instance; nevertheless, it is by these ideal projections and reflective oscillations, that men increase their minds, and become intellectually rich, as it were, by mental anatocism.

## IMPOSTURE.

IF a certain old system of religion be imposture, say some, it is still a beneficial error; but true philosophy and wisdom affirm that there cannot be a single useful error; truth alone being the rock of sound morality; which is the only source and sure medium of attaining true happiness. Man cannot possibly see his real interest while his understanding is darkened by error.

IMPOTENCE (*Theological*).

HAD not the God of the JEWS been woefully deficient in power, wisdom, or goodness, when he created the parents of that race of human beings, he never would have furnished them with a faculty, which should, in the course of time, necessarily enable them to discover, and demonstrate his imperfections, and ultimately lead them to rebel and despise him.

## IMPRUDENCE.

IN order to render the *present* moment felicitous, we too often launch into a train that leads to future evils; and thus an hour's excessive pleasure is succeeded by many years of miserable reflection, and, perhaps, acute corporeal pain; but on these occasions of violent excitement, if we were to be more assiduous in the exercise of the reasoning faculty, doubtless our momen-

tary enjoyments would prove much less fatal to our future health and moral quietude ; as reflection is the only infallible guide to moral knowledge, and the practice of genuine morality,—the only sure course for reaching durable felicity.

### INCREASE (*Speculation*).

It appears to me that our globe is now, and has long been, on the *increase*, at least, in *solid* matter ; and if so, consequently fixing motion, or aggregating energy ; and it may continue to congregate, or fix matter and motion until it shall contain more power than any of the then surrounding orbs, or until it be furnished with essentials to become a self-directing agent, or a diffuser of matter and motion, analogous to that of the sun : which grand and radiating sphere, though *now* a master agent, must be exhausting its bulk and influence ; and which, doubtless, will ultimately cease to controul a family of other stupendous worlds ; that is, if the vast effects of that orb are produced by a diffusion of atoms from its surface ; but of the truth of this theory, however, I am not yet satisfied.

### INEXPERIMENTAL.

God and his ascribed attributes may be justly termed *inexperimental* sentiments ; because we may conceive or fancy such existences, but can never arrive at, or experience any positive knowledge of them.



## INFINITY.

No length of life, nor extent of experience, will ever enable even the highest intellectual being to explain or comprehend the term or quality of infinity. In fact, *infinity* and *incomprehensibility* are synonymous words.

## INTELLECT.

IF genuine philosophy recognise intellect as an efficient existence, it may *then* be defined the essence of sensation, or a relative percipient function centering in the five senses. Or, in other words, a reflective emanation from these, which can exist to perfection only through the capability of feeling the full force of all the intermedial affections that are to be experienced through the extremes of pain and pleasure.

The above sentient actions, necessarily involve the faculty of reminiscence, which, conjunctively, constitute the source of all mental phenomena.

The extensive development and cultivation of intellectual means, principally depend on varied excitations or affective external circumstances.


Various quantity of primary intellectual capability in different individuals depends on the proportions, delicacy, and harmony of arrangement of the different parts of the brain and nervous system, as do the proportions of unimproved physical capability depend on the varied quantity and temperament of the constituent

muscular matter of the animal frame ; for *intellectual* as well as *corporeal* potentiality is inseparable from organized nervous matter.

### INTEREST (*Self*).

IF man love justice and virtue (as some moralists assert) *only* for the power and pleasure they yield him, *i* does he equally love injustice and vice, when the *practice* of these qualities is also, to him, the procuring cause of power and riches ? For under bad governments and laws, the unjust and vicious generally thrive better than the just and virtuous.

My progress in anthroposophy leads me to conclude and *maintain* that there is a preponderance of moral goodness inherent in *unsophisticated* human nature ; therefore, I conceive, that *reflective* man must have a stronger motive and interest in being just and virtuous, under *all circumstances*, than he has in being *unjust and vicious* ; and hence he *must* love virtue more than vice, even under those circumstances where vice and injustice give him absolute sway over others. Successful injustice and prosperous vice may often procure transitory pleasures, but never can afford happiness, as evanescent gratifications do not constitute happiness ; for, in order to experience true happiness, we must be more or less *reflective* : consequently, reflection upon unjust and vicious actions must form a bar to felicity, even to the lasting of a single insulated pleasure.



INTOXICATION (*Mental*).

WEAK and slavish minds are easily excited and infatuated by delusive religion or superstitious morals; and hence, sooner or later, converted into heated and wild fanatics; and their minds are ultimately made up of visions and persuasions that they are rightful heirs to another (though unknown and purely imaginary) world, in which they promise themselves an *eternity of blissful communion*; hence they continue tenaciously wedded to theological tyranny and superstitious absurdities until they arrive at such a degree of mental intoxication and frenzy, that, in the sequel, they become perfect strangers to what belongs to their real interest, as also the duties they owe, and the relations they bear to mundane sensitive existence. And thus it is, that either ranting enthusiasm or lugubrious dejection forms the general characteristic mood of the superstitious.

## INVENTION.

ACCIDENT is the essential source of all inventions; thus, for instance, the manner in which a *spiral* hair falls from the head while combing it, might probably have suggested the invention of the permeating or penetrating and bracing screw. Indeed, very few occurrences take place under the eye of a truly observing and ingenious mind, without creating the necessary idea for a new invention or some degree of improvement.

## JUDGMENT.

JUDGMENT is founded and determined on feeling, both physical and moral. If we judge correctly on any fact or proposition, our sensations or feelings thereon have been correct also.

## JUSTICE.

ACCORDING to my conception, justice is neither an element nor essence, but a consequent or result of a combination of vital interests; but its quality and ratio of perfection can only be judged of in conjunction with times and local circumstances; and thus, necessarily, it is not always and every where precisely the same. Nor can it exist beyond or out of the animal sphere of action; for it would become a nonentity without the existence of sensation, design, and volition.

## KNOWLEDGE.

TRUE and valuable knowledge consists in the clear perception of the qualities, attributes, and relations of those existences upon which we employ our senses and reflective powers.

## LABOUR.

UNDOUBTEDLY the fruits of labour belong in justice to the labourer: for labour was the first wealth of civilization, and *laws* should secure to the labourer the safe possession or enjoyment of

it. In a civilized state, if a man has gold, it will procure him labour from others, and if he has land, it will obtain him gold; consequently he cannot be oppressed, and ought not to indulge in complaint.

If he who labours be *duly* rewarded, all must be right. For where all useful labour is *sufficiently* remunerated, men are born with the sufficient means of becoming independent. Thus it would be better to be born *poor* than rich; because, if poor, men would begin their life at the *right* end, to be contented and happy all through it. It is the *price* of useful labour *alone* that a nation should be solicitous to keep *up*. Whenever the price of labour is too low, the price of every necessary of life must inevitably be too high. This statement cannot be controverted by any just mode of reasoning. The price of every necessary will always be high enough: indeed, the price of necessaries can never be too low; nor, on the other hand, can the price of *useful* labour ever be too high: no evil can possibly arise *within* any country from it, but every species of bad consequence may be expected from its being too low.

## LAWS.

INFLUENTIAL laws are bad when their tendency is calculated to reduce sensible and man-sueted persons to involuntary patients of gross and omnivorous tyranny. In a happy state of society, the grosser part of the species will always be the willing patients of those who are



naturally sensible, delicate, judicious, and just, and also placid in the exercise of their authority. By unnatural laws we are bereaved of our innate rights and pleasures. By false morals and superstition we are denied even the claim to what ought to be our most sacred enjoyments, while hateful and injurious customs have partially annihilated the means of even tasting the sweets that would naturally flow from the practice of our innocent and lambent desires.

It would be a wise law which should allow a parent to put a period to the life of a monstrous or loathsome child; and such an act, when accomplished, would deserve to be deemed by society a benevolent one, not only as regards the human species, for the practice ought to be extended to all animals where happiness or comfort cannot possibly be within their reach if suffered to live.

## LEARNING.

SAGACITY, or that *almost* intuitive perception, which is capable, through the medium of *instant* reflection or judgment, of meeting and safely disposing of various fortuitous emergencies, is far superior to that acquired and fixed habitude which is foolishly termed classic learning.

## LIGHT.

¿ARE light and heat any more than affections of certain gaseous matter—which atoms may probably be both diaphanous and crystalline?

If this be the case, then we must logically conclude that the light and heat are nearly equal upon all the planets or terraqueous spheres that are of equal size or magnitude, let their distance from the sun be what it may.

## LIGHTNING.

I CANNOT conceive a flash of lightning to be any thing more than the effect of a very violent conflict or rushing union of opposite but puissant elementary atoms; I also conceive that it is the clash of these opposite (and something like sexual) elements which produce the phenomenon called heat.

## LIGHT. HEAT. SOUND.

MANY circumstances seem to show the phenomena of light to be only affections of matter, or, at least, they show them to have a material cause. Yet light does not appear to be the effect of a rectilinear flow of specific atoms from the sun, or any other luminous body, but a quick transmission or corpuscular affection from one appropriate atom to another, whilst under peculiar relations and modes of excitement.

The adding of resinous or oily substances to thin webs of cloth, paper, &c., has a delicate and pleasing effect, as they render these bodies much more susceptible of transmitting light and heat; at the same time, they make these fabrics more dense and impervious to other actions, which tend to lessen the analogy that we might at a

first view, or reflection, conceive between the nature of the production and progress of *light* and *sound* through space; because the atoms which convey the effects called sound seem to be much more gross and inactive than those that transmit the material affection termed light and heat: for transparent substances stop sound as effectually as opaque ones, while the thinnest opaque body will completely stop the progress of light.

### LOVE (*Sexual*).

It is clear to me that there are two kinds, or perhaps to speak more correctly, two grades of sexual love; the nature of which is but little thought of, and still less understood, even by those who are either happily or miserably involved in the consequences. These grades I shall here call *physical* and *moral* sexual love (as I cannot perceive any other names that will so well express their natural relations) and in my view of the matter, there cannot be any genuine or lasting love between man and woman (in cultivated society), unless these two grades of affection are experienced by each party. I believe it is the lack of the moral affection on one or both sides, which is the chief, if not sole, cause of unhappy nuptials. Moral sexual love cannot be experienced without physical sexual love; nor, indeed, can it have an existence without it; but the physical can and does exist and reign without the moral being at all excited: for instance, a pretty girl excites physical love in ev-

ery young man she looks in the face, but generally nothing more; and there cannot be a doubt but young women are similarly excited when in company with handsome and showy men. The measure of physical love generally exists in the ratio of the healthy vigour and elasticity of the animal frame; but the end of it, if gratified, is either disgust or indifference towards the object who excited it. And what is still more lamentable, it is the nature of this passion to be always burning for *new* objects of gratification, while it is the nature of moral sexual love to increase in ardour and delicacy under all circumstances of intimacy and extended gratification; hence all the difference between the existing happy and miserable sexual unions. The developing and the ascertaining of these points and passions constitute the proper object and the wisdom of courtship. There cannot be either merit or demerit attributed to individuals for loving or not loving, as we cannot help feeling as we do feel, for our feelings are independent of what is termed our own will; but there is merit in confessing the plain and whole truth of what our feelings are, and consequently demerit in concealing them when solicited by any one deeply interested in the knowledge of them.

I am persuaded, from careful observation, that at least two thirds of those who get united in the bonds of marriage, never feel any more than what I have termed physical love or passion, and especially in regard to the female side: for I have great reason to believe, that not more than one in eight of these ever feel that exqui-

sitely tender moral attachment which ought to be experienced by every man and woman before they are bound in that iron obligation which they are never after allowed to annul. The cause of the rarity of this tender and important affection, on the female side, is evident enough—women are not free. They dare not give utterance to their sentiments and feelings towards those on whom their sweetest and purest affections are placed: how absurd and cruel is this custom. Yes, they must wait till an offer is made, and if it be made, they must accept it, should it please the parents or guardians of the party, but if a young lady remonstrate against such an union, the reply is, “remember your duty, my dear.” Look at his fortune—his family—his estates—his equipage—his every thing which can tend to excite and allure the poor girl; and thus (being mentally weak) she is persuaded to promise herself a great deal of happiness in the possession of these pompous things; hence, she ultimately consents to marry; but, alas! she does not love the man to whom she has been induced to bind herself.

## LUNAR.

FROM mere visual conclusions the moon appears to me to be a terraqueous sphere; but it is not so clear and evident that its aqueous fluid is so rare and flaccid as the mundane waters, for two reasons: first, because it would, or might probably be, at full moon discovered to point or incline towards the earth in an obtuse cone, and



the lunar boundary show a jagged edge or denticulated circle; and, secondly, because that globe does not appear to have much atmosphere; or, at least, it is not at all dense, and whatever atmosphere it has, seems always to consist of one uniform rarity.

We should bear in mind that in regard to distance, the moon sustains *precisely* the same relation to the sun as the mundane sphere; therefore, with the exception of its bulk, we ought to expect similar results to take place upon its surface, if it were composed of similar materials.

### MACHINERY.

THEY who maintain that machinery is, and must remain an oppressive evil to the productive classes of a populous country, ought to be prepared to admit that knowledge and enlightening sciences are also acquirements productive of evil to the working portion of such populous nations; for machinery is evidently one of the necessary results and essential accompaniments of science; and for a people to be legally deprived of realizing the desired gratifications, benefits, and pleasures which scientific education naturally inspires, constitutes a species of mental torture scarcely to be endured. And the evil of machinery, if it be one, is not the only weighty charge that can be brought against education and science; for, in a religious point of view, experience proves, that when profound science takes cognizance of theology, it inevitably leads to scepticism; hence infidelity to all

systems of religion essentially exists through every nation in the exact ratio of philosophy and useful science; and, therefore, if it be desirable, as a large number of devotees affirm, that the present progressive increase and spread of religious infidelity should be subverted, we must cease to agitate and cherish its real parent and developing cause, which most assuredly is traceable to the diffusion of scientific education, both physical and moral. But until scientific education becomes much more general, society in the aggregate will not be in a more happy state than it was without this mighty mental expansion; and hence under the *present* frame of society, it is *not true* that an *honest* man, or a candid lover of truth, is happy in the ratio of the extent of his valuable knowledge and philosophy.

### MAN (*Intellectual*).

IN the descending scale of intelligent beings, man, by nature, is but a few shades above the next class: yet, by possessing this grade above the aggregate of organized nervous matter, *human nature* has the power or means, in the lapse of time, by a perpetual culture of its various sensibility, and by using the experience and intellectual store of innumerable generations, of raising its species to an indefinite degree of perfection and animal superiority, which ought ultimately to produce universal melioration. For man possesses three important faculties over and above other animals, or at least these in a greater degree; which faculties are—imagination,

the power of abstract reflection, and that of speech; of course he can invent by the first, improve by the second, and widely commune by the last; thus neutralize many of his physical evils, also increase the number of his real comforts, far beyond what any of those animals can who are below him in intellectual power and mental capacity. But, after all, unless man cultivates his *reflective* superiority, his imagination will inevitably lead him into errors; and thus only increase his natural and moral evils, in place of advancing his true felicity. Such is the real condition of the human species.

Man, at the present, appears to be a sophisticated being, as he knows not poison from aliment without the aid of perilous experience or elaborate science; which, unhappily for him, he does not acquire until he has ruined his constitution, or is at the point of death from old age.

Inferiour animals not only possess rational faculties, but many of them are absolutely taught to understand and to act in accordance with the moral knowledge that best guides man; but it does not appear that any of them possess a ratio of capacity to discover moral principles, with that enjoyed by the human race. Sensation, or a capability of feeling pain and pleasure in them, as well as in all human-kind, is the sole medium of every moral acquisition. They who closely observe the actions of various animals, find numerous proofs of their acquiring a degree of moral knowledge, even without the assistance of superiour beings; for I have often noticed in them a long remembrance of having been ag-

gressors to some of their species, and during these reminiscences, a strong fear of revenge evidently followed as a consequence, and which consciousness certainly merits to be termed a moral perception. Any argument, or written treatise upon the nature and qualities of the human *mind*, or rather *intellect*, is necessarily very abstruse and difficult to every mind that is inferior to that of the speaker or writer, as it is the *mind* treating of the mind; and it must be itself that views and reviews itself: as an *inferior* intellect cannot analyze and correctly define the essences of a *superior* one; hence the disagreement in the eductions and conclusions of moral and refined philosophers, upon the essential and fundamental attributes of the human understanding. No two persons can, in this very subtle and important study, view precisely the same object, nor through the same medium: yet a truly rational man will not be deceived by others as to his own real character and moral worth, either by abuse or calumny, praise or flattery; because his *reflection* fully discovers to him what he is, though all other conflicting opinions prove vague and unsatisfactory.

Some persons have great, or rather large minds, but they are composed of little or trifling ideas and facts; consequently, such large minds are of small value, while there are those who have small minds composed of great or important ideas, and these minds are of great comparative value. I would here observe, that the words *mind* and *intellect* ought not to be considered as synonymous terms.

I think it must be evident to a correct observer, that different persons are variously organized, and that the *proportions* of the different constituent atoms of the more noble parts of their bodies are essentially unequal, from the single fact, that the same external *cause*, operating simultaneously, produces a variety of moral effects upon any given number of individuals; yet all of whom evidently exist under the most similar circumstances. Or it may be seen, that a single external cause will produce even opposite results upon two or more persons, who are, apparently, as much alike in all points and circumstances as it is possible to find them.

## MARRIAGE.

THE married state is susceptible of yielding the highest possible degree of human enjoyment, when accompanied by genuine and reciprocal love, and, consequently, under reverse circumstances, is susceptible of becoming the most unhappy and insupportable.

By prejudicial laws and baneful customs, a very large portion of the female sex is reduced to mental slavery; and this is a state now advocated by many of both sexes, who think themselves very wise: while a true knowledge of human nature teaches us that women ought to be the most free and the best informed of the two sexes, because, in spite of all their vassalage, they are essentially the leaders and governors of men. But women being kept ignorant of human nature, their natural influential character



necessarily entails degradation on the human race; for we must know that the baneful effects of unhappy marriages are not confined to the limits of the married alone, as the poison of nuptial misery generates bad passions in their children, and acerbates the temper of all who live in the presence of the jarring pair. There is nothing in the universe that can afford so much exalted pleasure to a man of good understanding and tender feeling, as a virtuous and enlightened woman; and hence she ought to be equally instructed and equally free to act and choose for herself.

But much misery might be prevented by a judicious change in the law of marriage. Whoever declares the present law of marriage to be a perfect one, or an optimical rite, ought, at the same time, to be able to show that the persons concerned are infallible in their judgment in the choice of husbands and wives, as it is to them a life affair. If marriage were a strictly wise and moral tie, it would at least produce a preponderance of happiness; but this is not the fact, as every unprejudiced and minute observer can perceive, that out of seven marriages at least four of them are productive of vice and misery: yet I am perfectly convinced that for the sexes to live as much apart as possible is also a very great bar to felicity, and that a promiscuous sexual intercourse would not be at all desirable. But the desirable change is, that the uniting bond should last no longer than it is found to produce more happiness than misery. Under a change of this kind a long catalogue of vices

and misery would be annihilated, and an equal number of virtues and enjoyments produced. Doubtless, some new law under such a change of system would be essentially necessary for the protection of the various children, and which certainly would not be difficult to effect under such an improved state of domestic affairs.

The abrogation of the slavish law of marriage would throw a vast increase of moral improvement into society, and sexual felicity within the reach of those who might merit it of both sexes; but to realize which, the present law, and consequent customs, form an absolute barrier.

### MARTYRDOM.

THE degree of excitement, and subsequent enthusiasm, of the disciples of materialism, and those of Christianity, must naturally be widely different; and reflection teaches us that we cannot rationally expect, even in the warmest and most enthusiastic converts to materialism, a resolution to become martyrs to their principles; because, the materialist is fully and rationally convinced, from mental culture, a mature knowledge of some of the attributes or powers of matter, and the nature of numerous existences, that his sensitive identity will be absolutely annihilated, when the dissolution of his animal machine takes place; while the Christian is saturated with the belief, and has a sanguine hope (though a vain and chimerical one,) that an eternal state of happiness will be his portion after his natural life shall terminate. Let us here, by way of

some illustration, just suppose the existence of two men, as much alike in every quality, attainment, and circumstance (except that of faith or *conscientious* conviction) as it is possible for two to be; then, in order to perceive correctly what *dissimilar results* we ought to expect from the mere difference of belief in *these* two individuals, we will premise the existence of two distant *Islands*; one of which we will describe, (and agreeably to certain conditions, offer) as a future heritage for the man who shall represent the materialist; who shall be fully convinced that whosoever can possess it, will enjoy the highest degree of human felicity during the remainder of his *mortal* life; but at the same time, he shall be made to understand, that in order to gain it, he must inevitably suffer for a considerable length of time severe privations, and the most excruciating tortures; now, is it not natural to expect, that when he comes to reason upon the matter, he will say, "it is to endure a length of *certain* and dreadful torments, to obtain an *uncertain* length, and probably, a very short duration of happiness"? Hence he must be resolved to relinquish the pursuit of so unequal a reward. But the man who is to represent the Christian, being deluded into a full, but fanatical belief, that whosoever can reach and obtain the other *Island*, shall enjoy, from that moment, perfect and eternal happiness; whilst, in order to gain possession of this blissful and sempiternal inheritance, he has only to endure *precisely* the same degree of privation and torment as the materialist, who can in return, at best, only ex-

pect to reap comparatively a moment's felicity. Thus it is, that false systems, and bad causes, have had more martyrs than true and good ones.

### MATERIALISM.

THERE appears to be, and, indeed, really is, a natural sympathy of thought, and similitude of ultimate conclusion pervading the minds of all reflecting and well-grounded materialists, which is alone sufficient to convince a judicious and distinguishing mind that materialism has truth for its basis; while, at the same time, it can be demonstrated, that it has the mighty additional support of every discovered Law of Nature.

### MATTER.

¿WHAT is matter? I cannot define it, yet all investigated circumstances converge to force a conviction of its creative potentiality; and indeed, all past attempts have failed to discover any other primary source, power, or cause of all phenomena, whether physical or moral, than that which centres in the delicate but powerful relative affections of various modes of matter. *Space* is essential for the free circulatory actions of the numerous different bulks and forms of Matter, but beyond this, the formative, and quality-giving power, apparently, must reside in the various inherent sublime, (and perhaps I may add, sexual) affections of elementary Matter.

Nature has given human beings a most grateful disposition to survey, investigate, and admire the grand operative attributes of Matter, but ap-

parently she has not endowed them with the means of ever arriving at a clear and absolute knowledge of the constructive and creative relations of elementary matter, or enabled them to penetrate all the arcana of its *mechanical* action upon *nerves* ;\* yet still, what better can we term it, than sad ignorance, or baleful prejudice in those who tenaciously assert that matter is essentially inert:—while the republic of atoms sufficiently evinces, by its ceaseless actions in the vast laboratory of space, its essential plastic power, both in the ponderous and sublimely minute productions of Matter.

## MEMORY.

THOSE who think memory, or the great stretch of reminiscence which accompanies a perfect sensorium, a *proof* of the immaterial identity, or spiritual independence of the human mind, think not as I do ; but it proves to me that they have thought only superficially upon the matter. In short, *what is mind but reminiscence ? or the fruits of past and present feelings, perceptions, conceptions, or all kind of ideas, which are all mere adjuncts of sensation.*—Constructed as we are, it seems to me that memory is one cause of decay and death. Without nerves we can have no sense, and if destitute of sense we shall also

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\* I conceive that various *taste*, or the different *actions* of the same compound upon the *palate*, are effected through a mechanical transposition of the constituent atoms. And in regard to some simple substances through varied crystallization, or configuration.



be void of memory. If it were possible for the matter of which the body is composed to be entirely changed in a few minutes,\* we certainly should be as ignorant and mindless as new-born children every six years,† without any recollection of our former existence. I consider the effects of the faculty of memory in relation to an individual, analogous to the results of tradition or written history amongst the aggregate of mankind, or in regard to particular nations. The inhabitants of Britain at present possess a great deal of literary and scientific knowledge, which will be handed down from one generation to another, as long as the language is taught in which this knowledge is written. But we will suppose every human being above one year of age to be simultaneously destroyed throughout the island, and not another to come near it; those remaining children when grown up to maturity (for some would live no doubt), and though a million in number, would never be able to benefit by, or understand this written knowledge and history, although they might have for years pillowed their heads upon the very volumes in which it is recorded. Neither will they have any recollection of their parents and ancestors.

But, on the other hand, we see a certain regiment of soldiers wearing laurel on the anniversary-day of some extraordinary victory the regi-

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\* Instead of a slow and regular exchange of granulation, or a simultaneous waste and supply of corpuscles.

† If it be true that the whole of the matter of the body is changed every six years.

ment gained, perhaps fifty years previous, and probably not a single man now in the regiment that was at the identical victory; yet, if we ask any one of the men who at present belongs to it what he wears laurel for, he will give as correct a detail of the facts as if he had actually fought with the regiment on that particular day, although, perhaps, it was before his birth. But if *every person* who saw or knew any thing about the battle had perished *there* and *then*, and a regiment bearing the same number and name were subsequently raised, it would not be possible for any one of the new soldiers to give the least correct information as to the particular circumstances of the battle; such as the hour it began, how long it lasted, and who was killed first, and a number of similar facts. But suppose a portion of the regiment survived the battle, and were afterwards joined by new recruits, the *old* soldiers would impress the circumstances of the battle upon the minds of the *new*, as fast as they joined the regiment, and thus keep the matter alive and fresh for many generations.

Thus it is that the memory of an individual from time to time re-produces impressions, and is continually impressing them upon the *new* perceptive matter as fast as it is added; and, I think, that if we have never *re-thought* on an impression which was made seven years past, it is to *us* lost for ever.\*

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\* According to my present conception, I cannot believe that the tubes of the animal system change their component parts or constituent matter during life. And if all nerves

Can the source or powers of memory be more easily accounted for or understood than what is termed the soul, or mind? Reminiscence is not *matter* any more than is the soul; but it is a property or accident of matter, like all other mental phenomena; or, in other words, it is dependent on matter for its existence: as sensation is clearly an accident of matter, so sensation is also as clearly the parent of all mental perception. And conception and memory form the medium and repertory for minds of indefinite magnitude and importance; consequently, he who has the largest capacity for acutely feeling the greatest number of different and delicate sensations, and who also enjoys an equal ratio of reminiscential power, must necessarily possess the greatest soul or mind; for these are nearly synonymous words in the English language, though improperly so esteemed.

The inactive or blinded state of the visual power, together with the application of an additional degree of motion or heat in the brain, are means well calculated to facilitate and accelerate the recovery of reminiscential sensations and ideas, and have also a strong tendency to create new ones.

Memory is a repertory, whose sides or boundaries are extremely elastic, and susceptible of receiving and retaining an indefinite quantity, or a vast number of ideas and reminiscences;

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are fistular, as I apprehend they must be, then I conceive that their age is always coeval with that of the animal; otherwise I cannot perceive how old age or decay is constituted.

but it is also susceptible of being crowded or injuriously satiated.

## MIND.

MIND is not a distinct immaterial and immortal principle, such as theologians affirm it to be; nor is it mere matter and motion as many talented individuals have considered it. But being an accident or result of organized nervous matter, it is like the material man, subject to mortality.\* For when a mind quits its living identity, or *active* mode, and ceases to have any further connexion with matter, as recorded on tablets, imbodyed in history, or continued by tradition, it must inevitably cease to exist. Yet by the *constant* aid of, and union with matter, it is susceptible of sempiternal immortality. Hence the great distinguishing superiority and vast importance of the mind over the mere corporeal man, of brief and definite duration. For sound philosophy cannot admit thus much in favour of any kind of sensitive existence; because identical sensation, is not in any instance or degree, susceptible of being *transferred* from the *living* identity to any other known material.† While it is demonstrable

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\* "The proper immortality of man is to live in the grateful remembrance of posterity, by the extension of his wise and benevolent designs; and by communicating to the bosoms of his descendants the just and noble sentiments that once animated his own."—*Rev. Robert Taylor*.

† It would be unphilosophic and absurd to suppose that sensation can exist in the shape of a *conscious* identity, separate from, or independent of a material frame of vital existence.

that the mind is capable of being transferred from the living individual, to paper, wood, stone, or any other solid material, which necessarily renders it susceptible of sempiternal immortality.

But, on the other hand, unless we believe as the theologians do, we cannot possibly admit that *any* species of sensitive existence can ever be susceptible of immortality, or exist one moment after the dissolution of the identical animal frame in which it was evinced.

But let us return to the mind, which is neither more nor less than the fruit of the reminiscential faculty, or the aggregate of recollected sensations and ideas. It is the reflective vibrations and oscillations of these sensations and ideas which ultimately generate original projections, peculiar thoughts, or new ideas; and these perceptive actions collectively comprise all mentality or the whole phenomena of mind.

Many persons declare the mind to be essentially independent of the *body* and *brain*; but this notion cannot be correct; for the *active* mind is strictly analogous to a *growing* plant, which we know, is always dependent on the *soil*, genial fluids, and atmospherical temperature for its progressive development, and ultimate maturity; which, however, when perfected, is moveable, preservable, and transferable; having now arrived at an entire independence of its primary cause and productive agents. Thus it is with regard to the *past* mind of man; and, there is no *present* sound and vigorous mind without the healthy exercise of the *brain* and *nervous system*.



The dawn of mental power is always *after* the birth of the child, and, in general, a considerable length of time elapses before the seeds of mind begin to pullulate; therefore, *mind* is neither an independent immaterial principle, nor a distinct primary existence in the species,\* for all mental phenomena spring from the actual use of the senses, in conjunction with the exercise of the reminiscential faculty; and when these progressive emanations or results of sensation are concentrated in memory, they become evident, intelligible, and communicable, and form what *I* consider *ought* to be termed *mind*; which being thus fully developed, is transferable, and, consequently, susceptible of sempiternal immortality.

### MISANTHROPY (*Comparatively justifiable*).

I SHOULD most affectionately esteem my species, if it was what it might and ought to be; but I can only loathe it, in its present degraded state, or while infected with *worse* than barbarous morals. Experience assures me, that by *nature* the species is capable of developing every virtue, or good and amiable quality; although practising every detestable vice and loathsome superstition; loading itself with artificial misery, and cherishing a superstitious fear that sinks its

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\* If *mind* were a primary and immaterial principle, how unmeaning and absurd the following terms would be, (which, however, are in very general use,) a noble mind and a mean mind, a great mind and a little mind, a rich mind and a poor mind, &c.

boasted character far below that of beasts ; while on the other hand, through the poison of false and selfish morals, it tortures every species of sensitive existence that move within its baneful influence. Such are its present characteristic actions ; in place of unfolding and wisely cultivating its superiour intellectual power ; and enlarging its mental capacity by reflection, thus qualifying itself for diffusing a correct knowledge of genuine morality ; and hence extending the sphere of refined feeling and noble sentiment ; or, in other words, surrounding itself and all other sensitive beings that are subject to its sway, with such circumstances as are productive of comfort, and which in the sequence would infallibly lead to general happiness. For until the human character distinguishes itself by such wise and benignant fruits, it will not be what a *knowledge* of its nature proves it *may* and *ought* to be.

### MISERY (*Natural*).

IF our senses were sufficiently minute, delicate, and cognitive, to see, feel, or hear the moanful complaints, groans, and writhing agonies that we involuntarily, and, indeed, must inevitably cause, at almost every step, turn, or remove we make, by crushing, wounding, and marring innumerable sentient and intelligent existences ; we should then see but too ample a cause for execrating an almighty Fiend, who could make a sentient world so subject to reflective pain, and eternal corporeal torment ; and where the highest

pleasures, both physical and intellectual, are so deeply tinged with apprehensive gall and experimental alloy.

Even the most pious or godly person, who believes in the existence of an omniscient and *almighty Designer* of all things, and who can also correctly view the real condition of the sentient portion of the universe, or the feeling part of its almighty design and production, must have a very mean opinion of its goodness.

## MONARCHY.

MONARCHY is a species of government which is compatible only with ignorance, superstition, and slavery.

There are absolute monarchies, and constitutional or limited monarchies; but of these two kinds, the absolute is the most consistent with reason and manliness, whether it exists under circumstances of national ignorance or cultivated intellect and political knowledge.

But what is called limited *hereditary* monarchy is the most mortifying, odious, and incompatible with intelligence and national liberty, or, in other words, it is the most galling and incompatible with the existence of a people who claim the title of freedom and citizenship.

Yes, hereditary monarchy is so incompatible with *virtuous independence, wisdom, and justice*, that these qualities and it cannot harmonize and long exist together. The mixture is so heterogeneous that it must necessarily ferment and produce political venom, or opposing sects

and hostile parties, and which never fail to generate national discord and bloodshed. *i* What has been, and now is the state of enlightened France, under a constitutional hereditary monarchy?

In short, political science, true virtue, and nobleness of character, cannot brook and exist with hereditary monarchy. However, I would here observe, that constitutional or limited monarchies are *necessary steps* between the governments which were established during the dark ages of superstition and barbarism, and those which must come into existence in ages of science and exalted wisdom.

Hence, hereditary monarchy cannot be lasting under the influence of a high state of progressive intelligence.

### MONEY (*Saving of*).

THE sentimental principle which inculcates the practice of getting and saving money is a bad one. It is productive of an incalculable number of evils to society, akin to that of filthiness, or any other infectious vice; for, in regard to the latter, when once practised by one or two in a family, or company of individuals, it becomes next to essential, for even those who love cleanliness, (but who are obliged to live with such as are habitually filthy,) to fall into the vicious practice, as it were in self-defence; for they will discover, that all their exertions to be cleanly and comfortable will prove abortive and useless, whilst confined within the sphere of

filthy persons; hence may be perceived the analogy between the vice of filthiness, and the insatiable thirst for accumulating money. When a few *dealers* are resolved on saving money, and there being only a limited quantity of this medium distributed among the entire community, these dealers would, of necessity, ultimately get the whole into their own hands, or under their controul, if uninterrupted; but this consequence being perceived by the rest of society, the majority of whom, also, set about saving money, at *first* merely as an act of self-preservation; (but without discovering the impossibility of accomplishing their object, although every means within their power be exerted to the fullest extent.) This unperceived, but necessary failure, is alone owing to the existing quantity of money being limited; and thus the conduct of a trading community resembles the scene exhibited by a number of ravenous dogs contending for a bone.

Yes, political economists, legislators, and philanthropists, be assured, that the present widely diffused spirit of saving money is the principal cause of all the bad feeling, vice, and misery which now more or less afflict society throughout every commercial and trading population. And, if we could only banish from the human breast this insatiable thirst and *unnatural* passion, which generates every species of human vice, *then* all civilized nations, that are under the influence and potentially beneficial effects of the present advanced state of arts and sciences, would enjoy peace, plenty, good will, and gene-



ral happiness, even to the highest degree that the species is susceptible of realizing.

### MOTION (*Astronomical, &c.*).

THERE are many persons who profess to be profound reasoners, and who, by others, are really thought to be deep reflectors ; but in truth, they are neither the one nor the other ; because it may be discovered, that a majority of such persons, when in the sphere and development of their profundity, advance many hypotheses and arguments which convince the philosophic mind, that they are only superficially acquainted with the subjects on which they reason ; yet at the same time, they pertinaciously assert that *their* doctrines and opinions alone, are philosophic and true ; and really fancy that they have actually arrived at the very zenith of human knowledge and perfection ; while reflection might have taught them, that the climax of human improvement is infinite ; or at least, it is clear, to a penetrating intellect, that there can be no definite period for the advancement of scientific knowledge ; for as long as the nature of the human mind remains what it is, and is allowed to range unmolested, it must continue to improve, and duly approximate perfection ; although it can *never* arrive at that point, whence it will not be susceptible of further progress.

One, out of many of their profound positions, is, that it is impossible for the Earth to move at the astonishing rapidity it does, without being impelled and directed by an infinite supernatu-

ral power. But if the planetary bodies moved with ten times the velocity they do, the fact would be no more wonderful to right reason, than it is at present, correctly and philosophically speaking: although the orbicular motion of our planet, is at the rate of one hundred and eighty-three miles in a single moment, yet it should be remembered that the earth is only a patient of other matter in motion. Therefore it is incongruous to judge of the planetary motions, or of the degrees of velocity in different bodies, by that species of analogy which may exist between an insensate patient, whose moving agent is also equally insensate, and the comparatively tardy motions of sensitive locomotive beings. In truth, there is no just, or rational analogy between the planetary motions, or indeed any of the motions of insensate agents and patients, and the motions of animals; because the former move purely from physical necessity, while the motion of the latter is the result of sensation, motive, design, and volition. A ponderous ship sometimes separates the fluid of the ocean, merely from the agency or influence of wind, at the rate of fifteen or sixteen miles an hour; therefore, in this case, the matter which impels the vessel, must move at least three times faster than the patient. Sometimes a dense cloud moves through space, at the rate of sixty miles an hour or even more; but in this case, the patient moves nearly as fast as the agent, because here, the patient is involved in, or completely surrounded by, the agent. But it is very different with regard to the rapid motions of locomotive intelligent beings;

such as swift birds, fishes, race-horses, &c., who are under the necessity of permeating or separating matter on all sides of their bodies, and without receiving any external assistance. Yet the essential source of motion, or the source of the powers of motion, is not altogether dissimilar between insensate matter, and sentient or organized nervous matter; as the source of the former, is the diffusion of fixed matter, or dense fluids, at least as regards the local motions upon our earth; while the source of the latter is a fixed mass of matter, organized so as to be susceptible of sensation, and its following consequent, *intelligence*; and also capable of locally and constantly replenishing its organized frame from the ambient air in which it moves, and by this means keeps up the animal vigour and elasticity.

Doubtless all the planetary motions, or at least, the orbicular, if not the rotatory or diurnal ones, are purely results of the motions of the sun.

Here probably, the fanatic may start, and fancy a victory, and with enthusiastic vehemence, ask, *what caused or continues the motions of the sun?* The most rational and solid answer that can be given, (that is, according to my judgment,) is, that motion is coeval with matter; and that, to look for a *first* cause of either the one or the other, would be unphilosophic and unreasonable; and we might as well expect to find a cause of *space* and *time*; which certainly would be vain and absurd; because these are uncaused existences and branches of infinity, consequently not within the reach of the highest known intelligence.

Beyond SPACE, TIME, and MATTER, the only *Internal essential cause* of all phenomena, the most elevated conception, the sublimest scientific knowledge, and the most acute reason concentrated, can discover, is MOTION: and the hypothesis of a beginning of motion, is a collateral absurdity with that of the beginning of the existence of matter.

### NATURE.

THE word *nature* embraces within its capacity of meaning every thing that is produced, or exists independent of motive, design, and art; hence, whenever the efforts of *art* are directed in such a way as to deteriorate the efforts or actions of *nature*, such exertions become useless, and, indeed, injurious efforts of art and design, and which cannot be too much exposed and contemned.

### OPTIMITY.

GOVERNMENTS and societies can be justly considered in a state of human optimity only, when they shall have arrived at that perfection in arts, and high degree of scientific knowledge, or general philosophy, which will enable them habitually and fully to neutralize the greatest possible quantity of natural evils, also never fail to cultivate and enjoy the greatest possible amount of natural advantages, or such results of physical causes, as are, from the order and constitution of things, calculated to produce



pleasurable sensations. This is not yet our condition, nor will it be, I fear, for many ages to come; because, at present, there is much art employed, which only proves operative in deteriorating the benefits presented to the species by nature: while the *proper* efforts, and just direction of *art*, are to facilitate, accelerate, and increase the amount of nature's bland and munificent gifts.

## ORBIT ELLIPSIS (*Speculation*).

### SECTION I.

I ATTRIBUTE the earth's elliptical orbit to the obliquity of its axis; because, when the poles point to the sun for weeks together, which now is the case twice in a year (or each pole once), it follows that such a length of uninterrupted influence of solar rays must produce an unusual portion of evaporated matter upon the polar hemisphere, consequently increase the depth of its atmospheric gases in that part of the ecliptic; and which, while acting upon the ultra-mundane matter, or the more rare gases that float between the earth's atmosphere and the sun, must tend to propel the earth farther from the centre of its orbit. It is my firm opinion, that should the poles of the earth become, in the course of time, perpendicular to the plane of its orbit, it will then be found to revolve nearly in a uniform circle. And I conceive, that were it not for the moon, the earth would now diverge still farther from the sun, while he is acting so



powerfully upon the arctic hemisphere, and that it would also approach still nearer while he is acting upon the anti-arctic regions.

## SECTION II.

IF the earth only *recedes* from its regular orbicular line when the north pole inclines to the sun, I apprehend it is because the matter then dissipated by the solar rays upon that hemisphere is extremely heterogeneous, hence it is calculated to subsist a great length of time in its volatile state, or before it is condensed or refixed; and thus it is necessarily raised a greater distance from the surface of the globe. On the other hand, if the earth is really nearer the sun at our shortest day than it is at any other time of the year, I think it is extremely probable that the matter which is evaporated by the sun's influence upon the southern hemisphere is nearly homogeneous; which, consequently, does not ascend far from the mundane surface, but is soon condensed and refixed, therefore cannot act upon the rarer and distant gases, and propel the earth unusually far from the centre of its orbit. But, on the contrary, owing to the shallowness of the atmospheric volume at this time, there must necessarily be a solar approximation of the earth's orbicular line, or, in other words, a tendency to shorten the earth's distance from the sun.

## SECTION III.

WHEN the mundane sphere is in the northern

part of the ecliptic, or that part of its annual journey where the north pole inclines from the centre of the system, the sun's chief influence then acts upon volatile matter, or dense and flaccid fluids ; for in the southern hemisphere, where his rays are now so efficaciously directed, there is little else but water : while, on the other hand, in the northern hemisphere, (at this season), his direct radiance and influence scarcely ever reach the surface of the earth, owing to clouds, and his horizontal position ; and thus it is, (I suppose), that there is an unusual violence at this season, amongst the elements, upon the temperate zone of the northern hemisphere.

### PARADISE.

WHEN human kind shall generally abstain from devouring flesh, the moral world will become a real paradise, and exhibit a genuine specimen of nature : then will commence the reign of peace, harmony, perfection, and uncontrouled and universal felicity. Man will no longer be a general enemy to sensitive existence, as he is at present, even to his sister being ; but he will then, with a steady and consistent glow of passion, seek and continually enjoy the society of the deserving female ; and without feeling that ferocious and ungovernable desire to unhinge their virtue and seduce them, and then, with loathful disgust, leave and expose them to the frowns of an ignorant, cruel, and insensate world, which has hitherto been so generally the case ; but in place of which, an increase of pure, moral, or senti-

mental affection will be the result of a prolonged acquaintance between the sexes.

### PASSIONLESS.

HE who evinces no anger, or ireful disapprobation, when he sees good principles, justice, reason, and truth, grossly abused, has no just claim to the appellation of enlightened and rational, or that of a lover of science, truth, or justice; nor can he ever possess a refined sensibility. And he, whose gravity is sufficiently strong to teach him never to smile, is too cold and indurate to shed the genuine tear of sympathy or compassion: while he who dares not inculcate due resentment, nor practice *just* revenge, is a mental slave, and knows not the subtle and real nature of the human heart, or the true source of moral principle, and is also incapable of blandishment and sympathy, and too insensate to feel a gracious spirit of forgiveness.

### PATRIOTISM.

PATRIOTISM, as a *sentiment*, is little and mean, and I despise it; but *practical* patriotism is, in most cases, virtuous action. If a philosophic and humane moralist be a *subject* of a despotism, and that despotism declares war against a small and weak, but free and virtuous nation, can such a moralist be either a sentimental or practical patriot? I say not. It is true, that he may be *forced*, by the despotism of his own country, to bear the sword against the very people *whom* in

his heart he can but esteem and cherish. True virtue cannot be confined to the interests of any one single nation. In short, I consider patriotism, nationality, and egotism, to be children of the same selfish and narrow-minded family, and all equally unworthy of respect from the truly liberal and enlightened politician.

### PATRONAGE (*Public*).

THE progressive steps of moral science, have not sufficiently advanced to enable the public to judge, determine, and *justly* award the various proportions of favour and pecuniary encouragement that peculiar merit requires; for if the public were capable of justly appreciating merit, we should not see such a variety of sciolists, quacks, knaves, and hypocrites meeting with public patronage, and deriving great pecuniary support from the wealthy; while genuine professors, public benefactors, and inflexible adherers to truth, pass unrewarded by the rich, and neglected by all. Hence it is, that some truly meritorious individuals are *forced* to conclude that superiour genius, skill, or an inviolable attachment to truth, are detrimental qualities rather than beneficial possessions, at least under the present frame of society. And it is through a knowledge of these unrighteous customs and baneful practices, that the moral philosopher feels no astonishment when he beholds virtue sinking into poverty and degradation, and vice rising into opulence and honour.

## PENMANSHIP.

RESPECTING the acquisition of a quick flowing style of hand-writing, the human hand and arm form as perfect and complete a machine as any that could be invented by art, for the attainment of this inestimable mechanical qualification.

In useful penmanship there are but three distinct and important qualities, which are *legibility*, *promptitude*, and *elegance*; but the degrees of importance, relative to the first and last of these qualities, are unequal; *legibility* being the very essence of the object of all useful writing, while *elegance* is only an ornament. *Promptitude* is not so much a quality of penmanship as a qualification of the writer's; yet *elegance* can hardly be accomplished without it; and he who seeks to write a feateous and really valuable hand, must attend strictly to these points and degrees of quality and importance: for the most useful style of hand-writing is that which, requiring the least difficult motion to form the entire alphabet, has a bold continuity of line from the first letter to the last of every word, and ensures promptitude to the writer, and the greatest degree of legibility to the reader; hence, those who use the pen should always remember, that the sole use of all writing is to be read; consequently legibility or plainness of character is of the very highest importance. There is no mixed, or mental and mechanical acquisition, so fraught with general importance, as that which constitutes the ability to use the pen with ease, prompti-



tude, and elegance. Indeed, the most exalted capabilities of human intellect must remain only potential, without the prompt and frequent use of the pen, in the wise committal of original ideas and reflections to paper, in order that our thoughts may receive future and minute examination by the critical acumen of our own improved mental power. Autographical habits of this kind never fail to generate new ideas, and subsequent reflections more or less copious and important. Time, thus spent, yields a grateful remembrance whenever periods of such employment *recur* to our mind ; because, in general, it may be found, that these periods of contemplation and reflection were either the means of freeing ourselves from error, or adding something to our mental store and moral joy. The ability to write legibly and fluently (although considered by many only a minor or trifling acquisition), is often a primary and sometimes sole cause of persons developing and bringing to public light their real genius, and of their becoming, ultimately, truly philosophic, and generally useful : for by the prompt use of the pen, they can impress, aggregate, and generalize their transient ideas ; and thus, subsequently, they may be stimulated to analyze, purify, or revise, and, in the sequel, be enabled to condense, and at pleasure publish, all their really valuable and important thoughts and conceptions ; but which, through the *lack* of an early committal to paper, would have been either entirely lost, or have continued a latent, and consequently useless treasure, both to the world and themselves.

Persons of real wit and genius, ought, above all others, to possess every facility and perfection that mechanical science can possibly unfold to them, which may, in any degree, appertain to the acquisition of penmanship, in order that the rapidity of intellectual conception be not checked by the tardy graphic motions of the hand.

Adults, or inveterately ungain penmen, who wish to acquire a feateous style of hand, may easily attain this important object, by merely attending to a *simple mode* of using the joints of the shoulder and thumb; as the *action* of these, reiterated, infallibly produces graphic facility, acceleration, and general command.

If we have the assistance of infallible principles and rules to guide us in any pursuit, strict attention to them on our part, will insure the proper fulfilment of our designs. However, I must here remark, that practice does not generate principles; but that after the adoption of good ones, reiterated graphic action facilitates and accelerates the required precise motions of the tendons and joints during the formation of accurate letters; and thus, ultimately, the active muscular levers sympathetically attain great elasticity, promptitude, and admirable facility.

Many persons become pupils, for the acquirement of arts and sciences, whom to instruct and please also it is quite impossible. There must necessarily be a disagreeable dryness in nearly all truly scientific tuition, especially to those who are quite unacquainted with the *importance of fundamental principles*.

There is such a perversity in some persons,

in regard to all good and natural principle, that it is next to impossible to teach them any thing that is in the least degree contrary to their own corrupt taste and contracted views. If we deem a physician worthy of being employed, and we are desirous of benefiting by his superior knowledge, it becomes folly in us not to yield to and abide by his directions.

There are many who confess their great need of improvement, yet they neglect the very means of obtaining it. Youth is not always the best age for improvement, because adults often make great progress in many arts when they are reduced to, and taught on scientific principles. From the simple but essential leverage, generated by the action of the shoulder-joint, the hand is enabled to write with perfect ease and great rapidity throughout the entire progress of the longest line; and, at the same time, possesses the highest possible degree of graphic power: which are points of the first importance to the writer, both as regards his present sensations, and the style of hand produced.

It should be remembered that the ability to write fluently and legibly is an invaluable qualification; for upon this art depends almost all important literary progressions, and without much writing we cannot approximate perfection in any valuable science or branch of philosophy. And, let it be recollected, that to indulge in a desultory manner while committing our ideas to paper, if only for ourselves or friends to peruse, constitutes a discriminous practice, as well

as a great retardation to the progress of intellectual perfectibility.

### PERFECTIBILITY (*Human*).

MORAL and intellectual perfection is attainable,\* and consists in the perception or development and practice of the highest possible degree of *human excellence*; I mean the highest degree that the species is susceptible of ultimately arriving at.

### PERMUTATION.

A DEEPLY-PHILOSOPHIC mind cannot admit that any part of matter can ever change its essential nature, and, therefore, it cannot be susceptible of growing older; but it is the commerce, or eternal permutation of various primary atoms, that causes the decay of aggregate and compounded identities in the boundless laboratory—space.

### PERSECUTION.

CONTINUED oppression, and all kinds of persecution, have a great tendency to stupify, demoralize, and render mankind misanthropical. Unhappy marriages, I conceive, often lead to the same, or similar fell and miserable consequences.

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\* Notwithstanding all the deteriorating and humiliating denunciations of *Christian Priestcraft*.

PHILOSOPHY (*Moral*).

GENUINE *moral* philosophy is universal knowledge, because it embraces, or bears more or less upon every other branch of valuable science, and it cannot be successfully pursued separate from what is termed natural or physical philosophy; therefore human-kind can never approximate perfection and refined happiness, but in a ratio with the extent of this acquirement, and pleasing fruit of oscillated reflection.

PHILOSOPHY (*General*).

EVERY *well*-educated person is a physical and moral philosopher; indeed, morals are so dependant on, and interwoven with, physics, that an individual cannot be exclusively a *moral* philosopher. But all learned men are not philosophers; for there are millions of persons in this country who have spent from five to ten years in schools of learning, yet there are, comparatively, but a very few philosophers among them. Fashion and prejudice are the principal causes of this lamentable deficiency of well-educated persons in the present generation. And so long as the schools are subject to the despotism of fashion and prejudice, so long will they continue to form, and send forth a majority of votaries to folly and all kinds of absurdity, rather than a majority of votaries to virtue, wisdom, and real happiness.

Philosophy consists not in a knowledge of languages, theology or history, either ancient or



modern, but to speak in a general and collective sense, it is comprised in a correct knowledge of nature; consequently, he who has attained the most knowledge of the properties, powers, actions, and relations of matter, or universal existence, is necessarily the greatest philosopher; while, on the contrary, he who knows the least of these properties, powers, actions, and relations, is necessarily the least philosopher; but inasmuch as he does know, so in the same ratio is he a philosopher. Hence we may perceive how easy it is for a nation to become truly philosophic. Philosophy would be found of equal benefit to all classes of society; indeed, the productive classes need its assistance even more than the rich and idle part of the community; for these persons can afford to live unphilosophically. It should be remembered that the *field*, the *kitchen*, and the *garment-shop*, in short, *all the useful* pursuits in life, are equally adapted for the development and practice of philosophy, with those of the university, senate-house, laboratory, and pulpit.

Moral philosophy is founded on sensation, or the capability of feeling pain and pleasure; therefore, to be a practical moralist, consists in the recognition of this inherent property, and a strict observance of its reciprocal rights in all sensitive beings; and this is all that is necessary to constitute a good man.

There are assuming pretenders to philosophy, but there cannot be *false* philosophers; philosophy itself being limited to the boundary of truth.

I conceive it a contradiction in terms to call a person a *false* philosopher.

## POLITICS.

A SOUND knowledge of *morals* and *politics* ought to constitute a *principal* part of the acquirements and possession of every individual who claims the appellation of "*free and rational citizen*;" and all such men ought to have an equal voice in choosing their legislators. But through a lack of the above knowledge, in the majority of a nation, many of the wisest politicians are deprived of all influence in regard to the making of those laws which they have to obey. However, the present political excitements are more cheering and gratifying to the lovers of truth, justice, and good government; because they now see (though in the eve of the crisis) a considerable number of persons beginning to reflect seriously upon these two most important branches of science: yet, I fear, this reflection has been excited *rather* too late for generating timely codes of reclaiming laws, or such as will be found adequate to the full redemption of Britain, as she is rapidly sinking into a most deplorable state of oppression, distress, and vice, and apparently fast approaching her extinction as a great and powerful nation.

## POLITENESS.

POLITENESS is much esteemed by the mentally weak and the votaries of fashion, who are

also often the despisers of *civility*: yet, how excellent and superior is *civility*, when contrasted with politeness, for civility springs from delicate feeling and just sentiment; while that which is too often considered politeness, is only a fruit of ridiculous and baneful fashion. What a generous glow and elevation of soul governs the conduct of the truly civil, while the passion that sways the fashionable and ceremoniously polite, is vain, effeminate, cold, and little.

It is a very easy matter for those who enjoy a mediocrity of corporeal and intellectual advantage, and who are also graced with a placid disposition, to be sufficiently or rationally polite, and also to draw to themselves the smiles and praises of a large majority of those with whom they mix and converse, provided they do not attempt to call in question the wisdom, truth, and utility of any established creed, custom, or habit, or the dogmas and superstitions which, more or less, characterize all Christendom, nor evince a desire to enlighten those who are behind them in genuine useful knowledge.

But to deserve the character of being fashionably polite, requires a disposition so supple, that it shows the party to be not only destitute of love of truth, but wanting also, in good taste.

### POPULATION (*British*).

THE present population of England would not now have been felt redundant, (as it is said to be), if the Government had only advanced in wisdom and equity, in a ratio with the progres-

sive science and prolific productions of the people. It is through the aristocratic sway of the rich families that *machinery* is now felt an evil (to the various opificers and agriculturists, the most useful classes of the community). But, under the direction of a wise and just Government, the invention and use of machinery, would have become one of the greatest and brightest glories that ever graced mankind, and would have proved a source of great power and general comfort to the whole nation, and ultimately a blessing to the civilized world. While, under the present political and domestic arrangements, the Government and a few of the opulent families monopolize all the immense profits and advantages which arise from invention and the various improvements in machinery; and what is still more lamentable, these privileges exist at the expense of every species of independence and comfort of the productive classes; and we may be assured that these evils will go on to *increase* in a ratio with the *extension* of science, invention, and machinery; that is, until a complete reformation in government and laws can be effected. And, in order to consummate a foundation for a lasting prosperity and a happy state of society, the present avaricious views of the trading community must be completely abandoned.

Among the great kingdoms of the northern hemisphere, the British nation has for many years been the most industrious, enlightened, and powerful. But, apparently, she is now upon the very brink of ruin; and, unless some



extraordinary political circumstance, or wise and vigorous legislation speedily take place, she must sink to a state below several of the present European nations, and incomparably beneath her flourishing offspring—the United States of America. But I would here remark, that bad government has not yet corrupted and brought her so low, as to render her wonted prosperity irrecoverably lost. As the accumulated evils by which she has been so long oppressed, may yet be removed, and if they should be speedily removed, England will rise again; and if such a crisis be at hand, she has not yet seen her zenith. Indeed, if a few wise laws can be framed, and made to take place of some of those pernicious ones now in force, they will be found quite sufficient to renovate her, and even enable her to rise in power, splendour, and happiness, as far *above* what she ever was, as she is now above imbecile and vicious Spain or Portugal. For England, at the present moment, possesses the means of being the most flourishing and happy nation in the world, both in a physical and moral point of view; but, at present, through the influence of aristocratical laws, the cultivators of the land are unable to pay their rents, and manufacturers are losing money—ship-owners are becoming poor—merchants are complaining—two-thirds of the retail dealers, builders, and all classes of artisans, are fast approaching a state of bankruptcy; and what is still more afflicting to the philanthropist, hundred of thousands of industrious persons are in a state of starvation and wretchedness: and how melancholy is the



prospect, when we reflect that all these evils are, and must remain, on the increase, unless a great and speedy change be effected by legislation. However, in my view, under the present relations and circumstances of the nation, there are but two different means, within the reach of the Parliament, to relieve and effectually remove the causes of the distress of the country, and save it from ultimate ruin.

The enormous weight of taxation under which England at present groans, is not the sole and only cause (as many persons assert) of the wretched condition of so many thousands of its most valuable inhabitants. I perceive most clearly another principal cause; and I feel confident, that if this single one be removed, all will soon be prosperous and well; that is, as well as monarchical principles will admit of. A nation like England, cannot be either prosperous, comfortable, or happy, while avarice forms the chief pursuit of nearly every individual possessing property, and while there is a universal thirst for sordid riches. "The love of money is the root of all evil." This text, or ancient proverb, constitutes one of the most important moral truths ever uttered; and, I presume, that there never was a time, and a nation, in which its truth was more obviously verified, than in this of our own; and the public may be assured, that the present artificial evil, (for such it is) will not cease to afflict, until this unphilosophic and pernicious passion for getting money, terminates, or is greatly abated.

We should perceive that there is no necessary

connexion between the amount of our wealth, and the number of our moral qualities, or even physical enjoyments, because we know of no definite limits to the possession of virtue, wisdom, comforts, or even concentrated happiness. But there is only a definite quantity of money in existence to supply all; consequently, he who gains, must necessarily take from others: while, on the other hand, we may all crave virtue, wisdom, and comfort, and possess them almost unlimitedly, and be happy, without, in the *least*, depriving others. Indeed, the more persons there are striving for the possession of these, the more easily they each become obtainable to all who seek them.

An ardent passion for riches among a people under very peculiar circumstances, may, sometimes, in a national point of view, be of great advantage; but, in general, this passion proves more a national evil than a benefit, especially when a country is very populous, as England is at present. The concurrence of this insatiable thirst for sordid wealth, and dense population, most assuredly constitutes the cause of two-thirds of the present distress. The enormous and unjust taxation is the cause of the other third. A whole people may reap advantages, from a general thirst for riches, under the following circumstances:—1. When a nation has large tracts of good land uncultivated. 2. When it is populous, and can manufacture and export with a profit all it can produce. 3. When it has the means of increasing and exporting any of its natural productions, that is, if these productions

leave a balance in favour of the nation exporting them. 4. When it is engaged in war with foreign nations, or only menaced by them.

Labour and trade must always be more or less unprofitable, when there are too many persons occupied in them. Useful labour is a species of property which ought, above any other kind, to be protected by laws. The only patrimony, (if I may so express it), that nine-tenths of the human race are born to enjoy in a civilized state, is a right to labour for food and other necessities; but if they are deprived of the practice of this right, through the want of wholesome laws, they must be miserable indeed.

When every kind of useful employment can be procured, and sufficiently rewarded, all other remunerations and prices will find their proper level, and all relations in society will gratefully harmonize.

In order to lessen the present pernicious thirst for sordid riches among the opulent, and, at the same time, extend the means of comfort to such as depend *solely* on their own exertions for sustenance, I will here point out a change by legislation, whereby every important class of society may be placed in equitable and durable prosperity, without altering, or in the least degree shaking, the present basis of the government. In order to produce this change, I propose a law which shall affect every person possessed of property to the value of five thousand pounds, by obliging them to pay a tax of ten per cent. for all the capital they choose to employ in trade or manufacture on their own account, the whole

of which tax should be used for the support of the poor and needy. Those of ten thousand and upwards, to pay twenty per cent., if they should continue in their monopolizing spirit, and engross the profits of dealing, which ought to be obtained by those who have families to support, by the employment of a small capital in trade, and *their own* industrious habits.

I consider that foreign merchants and ship-owners ought to be exempt from this law and tax.

Doubtless this impost would, in a short time induce a great number of persons to retire from trade, and henceforward employ their capital through the medium of others, and thus they may fully enjoy the advantages of possessing an independency; for, in a few years, the delightful districts and picturesque spots throughout the island would be occupied by various and commodious mansions, or pretty villas, environed by cheering gardens, or romantic pleasure-grounds, and inhabited by these retiring families, who will here experience, (almost for the first time) quietude, comfort, and happiness.

The new species of comfort and happiness which must be experienced by these retiring families, will not form a thousandth part of the good which will accrue to society from the above tax, and the retiring of wealthy families from their present monopolizing traffic; for the large capitalists, in a great measure, rule the markets, and rarely buy but when they are low, and sell only when they are high, which proves ruinous to those of small capital.



By wealthy families retiring from crowded towns, comfortable and healthy houses will become more within the reach of large families possessing only a small capital.

If there should still remain any industrious persons destitute of employment, the tax drawn from those who would not retire from trade may be employed either to procure the means of profitable labour, or supply them with the necessities of life.

Another mean within the power of the legislature to render the nation prosperous, powerful, and happy, is to allow the importation of all kinds of grain, timber, wool, cotton, silk, hemp, tallow, hides, and sugar, duty free, and entirely emancipated from the expensive controul and fetters of the excise. This would, at once, reduce the rents of land to an equitable price, and be the means of enabling the merchant to supply foreign nations with British manufactured goods for one-half the price they can at present. Under such a change of policy as this, England would find a demand for all she could manufacture, and at a price which would be found profitable to all persons engaged in the production.

### POTENTIALITY (*Material*).

I CANNOT perceive any just reason to doubt the creative potentiality of matter, when under peculiar circumstances and the vivific influence of the sun. We should never condemn, but, on the contrary, always cherish and encourage the genius of speculative philosophy; because it is



eminently calculated to remove baneful dogmas and loathsome superstitions, without the effort or desire of founding any of its own, and, at the same time, furnishes numerous and important subjects for demonstration, but which, without it, would never be brought to the tests of discussion and experiment.

If matter do not possess either the property to feel or to move by its own energies, *;* how are the material affections or operations of the stomach to be accounted for? When the stomach is overcharged with any principle of aliment, or in an unhealthy state, it craves a supply of different matter, or such elements as are best calculated to restore it to a sound and comfortable state. *;* How can all this happen, if matter can neither feel nor move by its *own* inherent properties? Again, *;* how is it that all sensation and mentality is more or less affected by the actions of matter taken into the animal system, if the elements have no inherent properties of motion or sensation?

Although I cannot demonstrate the vitally plastic attributes of matter, or, indeed, clearly perceive the vast and various formative powers of elementary corpuscles, yet I deem it soundly rational, at least for the present, to admit their potentiality, under specific relations and particular circumstances, even to the creation, organization, or formation of every identity in the universe.

## PRAYER.

By saying that we can possibly receive either good or evil from God, through the mediation of prayers addressed to him by others, is nothing less than calling in question the inflexibility of his justice, and the immutability of his mind; for that which is fixed by omnipotence, infinite goodness, and unerring wisdom, cannot be altered without the annihilation of these omniscient attributes. Perhaps it may be said in answer to this, that the Deity willed from eternity (if we can comprehend this term), that there should ever be some persons to petition him for others, at certain times, and in particular cases, (all fore-known, of course, to him). Admit this, and we destroy at once the boasted free agency of man, and adopt, in the fullest degree, the doctrine of predestination, and, of course, by the same principle, wipe away all *merit, sin, and crime*, or, in other words, all human *responsibility*; because, no prudence, virtue, or justice, can produce the least change in God's eternal decrees: therefore, if men live, and commit sin, they only fulfil his commands, or act agreeably to his pre-ordinations; consequently, if predestination *be* founded in truth, God is proved by it to be an unjust being, at least in regard to his dealings towards the human race; that is, if he in the least degree, punish them for doing what he ordained they should do. As for myself, I am perfectly satisfied, that man has not a *free* will, but he lives and acts from inevitable necessity; or, that all his *rational* actions are guided by in-

voluntary motives, or they are effects determined by the strongest motives;\* yet, however, this is not predestination, but material, moral, and all-puissant necessity, because there is no discoverable super-human *will* to direct the primary cause of their actions, or, in other words, it is not prescious *will* that creates first impulses. What I mean by inevitable necessity is, that all events must, necessarily, happen as they do, from the essential connexion that always exists between cause and effect. But I cannot admit that any cause or effect has ever been determined on, or pre-ordained by an absolute *will*, or decreed by an eternal, *independent* power. If the being we term God, abhors vice, his nature must bear some analogy to *our own*, for, without sensation, neither vice nor virtue could have an existence, and it is *alone* through our capacity to feel pain and pleasure, that we derive all moral knowledge.

## PRECEPTS.

PRECEPTS and apothegms rarely incite and lead persons to virtuous conduct: they require to be inspired and animated by stronger motives than those of words and precepts. Motives of secular interest are essentially requisite to excite, and resolve them to action in any important

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\* It should be remembered, that *volition* is a *consequence* resulting from more or less of reasoning; hence, we can only *will* and determine necessarily, or on the side of the strongest motive,—which motive we have not the power to originate.

moral pursuit: hence the inefficacy of preaching rewards and punishments, beyond the experience of their physical and terrestrial senses.

### PREDICAMENT.

LET us have a glance at the vaunted order and harmony of the world. When the mind takes cognizance of the aggregate phenomena of the mundane sphere, the contemplation of the vegetable system produces pleasurable sensations; and, when we scan the physical properties and powers of the greatest part of animal existence, the resulting sensations are truly delightful. But when we take a deep, just, and generic view of the moral relations, the inevitable clashing, and painful condition of the innumerable species which compose the vast mass of nervous matter, we are involuntarily constrained to affirm, that the sensitive and moral universe is not an existence highly calculated to yield pleasurable emotion to the philosophic and universal philanthropist, or to one who can and does feel for all grades of sensitive being.

### PREJUDICE (*Public*).

WE have a sufficient proof of the blind and vicious state of society, in knowing that the honest supporters of truth, and the bold opposers of baneful principles, vicious customs, and ridiculous fashions, are either hated, censured, or treated with disregard by an overwhelming majority of the present community.

Indeed, the character and qualities of *nearly* all *really* superiour individuals, are estimated by a rule, contrary, and opposed to truth and justice. While they who have no love for truth, or such as scarcely possess a single valuable idea of their own, but who are ever following in the circles of all the absurdities which have been adopted by weak, visionary, or vicious persons, are extolled, and their character estimated, by a ratio of esteem directly contrary to what it merits. Such is the popular judgment and practice of the present day.

### PRIDE (*Aristocratic*).

THERE are classes of persons, whose *mean* pride constitutes so large a share of their character, that when they discover superiour intelligence, wisdom, beneficence, &c., united with pecuniary necessity, or, in other words, when they find splendid talents, and exalted virtues, centering in an individual, who is oppressed by poverty, their wonted mode as it were, at once becomes frozen, and they, with a mien of aristocratic distinction, tacitly endeavour to make *you* perceive, that *they* wish to shrink from any connexion or friendly intercourse with such a mixture of characteristics.

### PRIVILEGE.

POLITICAL privileges are results of injustice, whether they proceed from kings or laws; because, as citizens, or natives of a civilized coun-



try, each individual has the same natural rights; and hence, for governours and legislators to act justly towards a people, this natural principle must be obeyed in politics. I will here remark, that any possession or enjoyment which can be *proved* to be a *right*, is essentially so, and not a *privilege*; for the terms right and privilege form an antithesis; consequently, political privileges are unjust immunities.

But this essential principle in politics does not also *equally* apply to private privileges, because there is an essential difference between these and political privileges; for we all possess more or less of personal property, or the means of conferring privileges: hence, I conceive, that, as independent individuals, we have a just or natural right to bestow private privileges, or, in other words, to practise favouritism. But let it be remembered, that *honesty* requires us to act justly to *all*; therefore, to bestow private privileges or favours, without infringing on the limits of justice, we must go a little *beyond* what justice demands of us: for if we bestow private privileges without acting justly towards *all*, we thereby merit a similar odious character to those governours and legislators, who appropriate political privileges, and, consequently are, like them, essentially unjust.

Human laws may term privileges, rights; but these laws are not always correct, and compatible with nature: yet it is from nature alone, that we can draw correct notions of ethics; and, to be strictly just, we must act in strict accordance with nature, because the human species form a

portion of nature; and, as the power of feeling pain and pleasure, constitutes the *all-important* part of the species, so, without this power of feeling, there could not exist either moral or immoral conduct, or good or bad actions.

### PROBLEMATICAL.

THE evident lenitude of the stupendous operations and phenomena, which are continually in progress *within* the mundane sphere, lead some philosophers to conclude that it is in every relation an eternal orb. But, man—he who gains all his ideas through the medium of his nerves, or limited senses—cannot have a just, clear, and full conception of *time*, *space*, and *matter*.

Time and matter are the two *eternal* elements, which act in the theatre, space, and exhibit universal change; or alternate effect and cause, or production and decay, and to the powers and duration of which, no term can be justly applied. After the deepest reflection I can give the subject, it appears *nearly* as probable to me, that the present bulk of the earth may have had a beginning, as that it should be co-existent with its materials, or the elements of which it is composed. That its crust or surface has undergone great and numerous changes is evident enough; and, perhaps, it may in certain periods of time, generate the means by which it is almost *turned inside out*, and thus the destruction of many of its vegetable and animal existences follows as a natural consequence; and, in all probability, from the same principle of progressive change

of surface, periods would arrive, pregnant with various species of *new* existences, both vegetable and animal. Hence, it is natural that these existences should also be ultimately swept from the face of the earth.

### PROGRESSION (*Mental*).

WHILE the human organism continues to enjoy and exercise *all* its functions, so long will the species continue to increase in knowledge and wisdom, in a ratio with the advancing number of generations. Hence it is, that so many persons are *now* becoming theological sceptics; and the religious persecution which *still* pursues those who evince a bold freedom of thought, gives an impetus to the mind, and thus facilitates the detection of imposture, and, consequently, accelerates the downfall of superstition: just as a restless curiosity, in conjunction with thoughtfulness, form one of the most powerful incitations to mental action and energy, and ultimately lead the mind to the acme of power or intellectual potentiality.

Time, or past and passing events, have already so invigorated the lips of truth, that they now dreadlessly stem the mighty torrents of priestcraft and falsehood, and will, ere long, burst forth upon the fanatical multitude with astounding splendour, and achieve a complete victory over error and superstition, and hurl from the *regenerated mental world* all the gloomy and desolating fiends of religion; and fix, in their places, per-

durable codes, and other monuments of virtue, wisdom, justice, and truth.

### PROJECTILE (*Mundane*).

IT is palpably evident to reflective common sense, that the earth is not now, nor has it been, for thousands of years, the patient of a *projectile force*; or, in other words, it does not move in its orbit from the influence of any such force; because, the relations of the poles with the sun and orbit, when first projected, must have continued the same, so long as the earth remained a patient of that force.

### PROMISES.

WE should never make promises in positive terms, unless we are fully determined to perform them, and, at the same time, are absolutely certain, that it is perfectly within our power to accomplish, to the fullest extent, all we lead others to expect. We ought to use the conditional *if*, when there can be any doubt regarding the possibility of fulfilling our engagements. If this rule were observed, persons of good judgment and prudence, or such as wish to make and uphold in society rational arrangements, would rarely be so seriously disappointed, as they are at present, through the positive language used by those who so readily make promises they may not be able to perform.

When a person knows there is any probability of his not being able to redeem a promise he

makes, not to raise a doubt in the mind of those to whom it is made, argues a great want of feeling and honesty.

### PROVIDENCE (*Superhuman*).

HUMAN motives and actions are exceedingly subtle, intricate, and embarrassing; and often beyond our power to trace. Yet, before we talk so flippantly about *providence*, as a power controuling and directing these motives, it would, in my view, be a much more philosophic and wise procedure, first to endeavour to discover, whether there does exist any immaterial and superhuman intelligent power, which rules the affairs of the human race; and, whether the immense existences of the universe, are not entirely independent of motives and volitions; and whether they are not purely contingent results of some fortuitous chain; yet, at present, in general parle, we make as much use of this hypothetical being, called providence, as if it were a palpable personage, of whose existence, no one in his senses, could, for a moment, entertain a doubt. But, I would ask, *who* has the least correct or rational knowledge of such an existence?

### PUNISHMENT.

THE mere hanging, or taking the life of a murderer, is, in truth, no punishment at all, when contrasted with the perdurable horrors, which, from his conscious susceptibility, he



must necessarily endure, if permitted to live; yet, at the same time, a law would neither be expedient nor just, which should tolerate his mixing at will with society; but, on the contrary, it is absolutely necessary to punish severely, all who commit murder, purely for motive-force to others. The only remedy for human vice, or *sure* safeguard against it, is genuine moral knowledge; and, it must be remembered, that this knowledge consists in a thorough acquaintance, or full and clear view of human nature, and the true relation it bears to the rest of the universe, more especially to that part of sensitive existence, which glows within the sphere of human influence.

### QUERY.

It appears to me, that we have a greater aptitude to forget our periods of difficulty and painful sensations, than we have to cease to remember our fortuitous pleasures and grateful associations. If this view of our remembering faculty be correct, *i* ought we, therefore, to consider this natural tendency of our senses as an ameliorating reminiscence, or a lamentable faculty of our nature?

### QUESTION.

*i* Is it not more safe and rational to adhere to the privative term, which may appertain to, or be connected with, any hypothesis or position, of the truth or existence of which we have no

proof? Indeed, of that which the highest state of intellectual power, or the deepest contemplations, together with the most lengthened and laborious researches and reflections, will not afford us the least knowledge.

i Are all the sensible qualities and phenomena of nature, effects arising from the existence of multitudinous elements of matter, or are they results of a few essences only, under various modes of mechanical combination? There are, I believe, chemists, who still hold to the old doctrine of three or four elements only. My present opinion is, that there are a multiplicity of essences, or a great and unknown number of elements.

i How is the dense, or comparatively opaque gliding cloud suspended? It must be lighter than the diaphanous medium upon which it floats, yet it is not pervious to the solar rays, or it is not transparent like the stratum beneath, and which buoys it; it appears therefore, that the cloud must contain a different element, or a portion of particles of matter differently arranged to that on which it swims.

i Can a *body*, which is placed within a definitive space, with fixed and close boundaries, be made colder by the mere mechanical movement or circulation of the fluid medium which floats within these boundaries, if the temperature of both body and air be the same? Health and energy, I conceive, may thus be increased, but not coldness.

When a question is well and seriously put to

an intelligent and ingenious individual, it is already half answered.

## READING PUBLIC.

TOUCHING morals, politics, and all important intellectual taste, how shall the moral philosopher graduate, or at what degree of public worth can he estimate the judgment, virtue, or wisdom of a *reading public* that condemn all philosophic and literary productions which merit a similar character to the works of Hume, Diderot, D'Holbach, Godwin, Shelley, &c., and who, with audacious insolence, declares the authors of such truly inestimable works, detestably immoral, and deserving the execrations of the human race; or, at best, not fit to have more liberty than is allowed within the boundaries of a mad-house.

Now, to be brief, experience obliges me to affirm, that such a *reading public* form a state of society less rational, less virtuous, and far less desirable than that which exists among the comparatively ignorant Indians, who inhabit the unchristianized parts of the world. For my own part, I feel a perfect contempt for a *reading public*, which has not the least just claim to the noble character, that refined feeling, the study of nature, and a sound love of truth and justice, never fail to generate. It should be remembered, that the existence of a *reading public* does not necessarily ensure a just, wise, and virtuous public.

## REASON.

THE common acceptation of the *noun* reason naturally leads us to conclude that it means a distinct attribute or essential faculty of man, very similar to that of sensation or perception; but this view of the term reason is not correct, for it is not a primary power or existence, but only a consequence or adjunct of sensation, because we may discover that it has no development but in mental reflection. In short, the words *reason* and *mental reflection* are perfectly synonymous terms: hence, reason is to sensation what motive is to simple excitation; therefore, human reason is only an oscillatory action upon recoverable sensations and ideas, or, in other words, *to reason*, is neither more nor less than to practise *thought* and *reflection*, which actions are alternately *cause* and *effect*, and each equally derived from reminiscential sensations, or recoverable mental impressions.

REFLECTION (*Mental*).

REFLECTION alone makes the philosopher and the moral man. Without reflection we embrace as truth every kind of error and absurdity, and what is still more lamentable, tenaciously retain them. ; What important truth do we arrive at without reflection? None. ; But what important moral truths are there beyond human reach? Scarcely any. By meditation and oscillated reflection, we can attain almost every truth and valuable species of knowledge. Without reflec-

tion, we cannot discover truth from error, even when they are both in glowing colours before us.

To arrive at moral truths, we must turn our attention inwardly, or to ourselves, and trace our actions and volitions to our desires and motives: I mean not motives of our own making, for we cannot create motives for ourselves, but to those motives which to us involuntarily arise, and ultimately determine our volitions and actions.

Moral studies require a great and vigorous oscillation of reflection; and hence it is, that all the equations of moral knowledge are often more or less doubtful, while those of physical science are in general absolutely certain. Thought cannot be separated from reflection: for much reflection generates projective thought, or what may be termed original ideas.

*Follies and Evils through a want of  
Reflection.*

For want of reflection parents send their children to school a series of years to learn the greatest absurdities.

In regard to penmanship, for want of reflection, many persons take great pains and waste a deal of time, to render their hand-writing confused, or difficult to read.

Persons, after paying a double tax\* for glass windows to admit light into their rooms, for

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\* In England glass is taxed, and windows also.



want of reflection, go to another expense for drapery to darken and block up the best part of them,\* and which drapery farther serves to collect dirt, and harbour spiders, &c. People in cold countries, feeling a desire to render their houses warm and comfortable, make large fires at one end or side of their rooms, and then, for want of reflection, allow the greater part of the heat to escape up the chimney as soon as it is produced, in place of retaining it to warm the room; consequently, the individuals who sit by these wisely-contrived fires, have the pleasure of roasting on one side, and at the same time freezing on the other.

After roasting meat to give it a fine flavour, many persons, for want of reflection, pour hot water upon it, which partly defeats their object, for it certainly destroys a portion of the fine flavour it received from being a long time in the open air before the fire. And for a farther want of reflection, the water, or rather slop, (but which is now called gravy), is kept in the dish, and serves to besmear such of the company as sit within a few yards of the carver, whose is any thing but a genteel and refined employment.

For want of reflection, persons have sign-boards so bedecked and flourished over that it is scarcely possible to decipher them.

If persons saw things and circumstances as they really exist, I cannot believe that they would be so knowingly absurd as to act in opposition

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\* For the light admitted through the upper row of squares in a window, is worth all the rest below them.

to their own comfort and pecuniary interests, yet, however, they do thus act, at least in seven instances out of ten: hence, I presume, it is the want of due *reflection* that prevents them from seeing existences in their true light.

For want of reflection, individuals incur a positive expense in mattresses to furnish themselves with debilitating beds, which, by being elevated to midway between the floor and the ceiling of the room, they become both awkward and more or less unhealthy, and most certainly very enervating; and the vast quantity of hair, moss, or straw, used for this purpose, facilitates the breeding of insects and the increase of dirt.

For want of reflection, persons buy deep and very narrow cups for the purpose of drinking coffee out of, which are very unpleasant and annoying, for they absolutely prevent the pleasure which might be experienced in taking it out of convenient cups.

For want of reflection, persons will stand and talk together, blockhead-like, on the middle of paved ways in crowded towns, and thus obstruct the common path; consequently, in the course of a few minutes, some hundreds of other passengers are (on account of these two or three dolts) obliged to turn off into the gutter or carriage road. Such incommodious conduct exists *only* through a lack of due reflection.

There ought to be a law to enforce a fine for standing, and also for walking more than two abreast, or linked side by side upon the paved ways in populous towns.

In short, for want of due reflection, springs all

bad taste,\* and a countless number of absurdities, follies, and evils.

## REFORM.

THE world can be refined and improved *only* by the removal of absurd notions, principles, and customs, and the adoption of good ones in their places. Hence, may be perceived, the utility and importance of the enthusiastic exertions of insulated individuals of inventive and discriminative powers in the wide field of reform: for by the perseverance of a few philosophic philanthropists, the moral world may, in a few years, become sufficiently renovated and improved, to render the virtuous successful, the honest happy, and the wise powerful.

## RELIGION.

THE following is my rule of action and advice to all who need moral instruction, which contains I believe the essential, though easy,† duty of man; and which, if generally observed, will prove highly beneficial to human-kind, and to all sensitive existence that moves within the circle of human influence, also a sure guide to individual virtue and general happiness.

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\* I consider *all* moral and sentimental taste to result from some degree of cultivation, consequently it is *artificial*; while that taste which is purely *natural*, is limited to the physical senses, hence, fixed beyond the power of science to change.

† For I find but little difficulty in practising the whole, and that part which at first may *appear* hard to perform, will soon become, in a high degree, both easy and agreeable.

Embrace no religion that is inconsistent with the attributes of a just God, or derogatory to an immutable governour; or such tenets as can have the least tendency to deteriorate our inherent esteem for human nature, or lessen our love for the eternal principles of truth and justice. Be industrious, moral, and strictly just. For your own sake, never lose sight of prudence. Be always candid and sincere; because dissimulation is for ever detestable, and often the parent of innumerable evils and many great crimes. Strive to feel grateful under all circumstances, because your calamities will never be so painful but you will perceive that they might be more so. Study Nature, learn and obey her laws; but waste not your valuable time in acquiring a knowledge of those things which are not essential to your own comfort, or the felicity of others.

Love your fellow-beings of all nations and distinctions,\* and do them all the good in your power, but no evil.

Be tender and even kind to all inferiour animals, because cruelty is positively the greatest of all crimes.

Set not your heart on sordid riches, but by a virtuous and equitable life, enjoy as great a degree of happiness as you can.

Strive to preserve your own existence, because your life may be highly valuable to others; but fear not to die, because having lived a virtu-

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\* I mean not your unjust and implacable enemies, for this would tend to degrade the natural dignity of man, and be insulting justice itself.

ous and equitable life, you can have nothing to fear in death from a God who is perfectly just.

## REPUTATION.

I THINK the measure of a man's desire of a posthumous reputation is also pretty near the measure of his rational enjoyment of life. If this conception of these feelings be near the truth, then, what a sorry portion of happiness must fall to the lot of those persons who are *entirely* reckless of reputation.

## RESPECTABILITY.

THERE are two kinds of respectability: these I shall term *extrinsic* and *intrinsic*. Extrinsic respectability is comprised of fashion and show, and this is the prevailing respectability of the present day. On the other hand, a person's intrinsic respectability depends on his moral and intellectual qualities, which, of course, embrace his mechanical or professional skill. Hence the real value and respectability of any *person*, depend on his good qualities and *general disposition* for usefulness.

## RIGHTS.

THE principal natural rights are those of freedom to move from place to place upon the earth, to breathe the common air,—to eat, drink, and sleep. In short, to gratify, as far as we can, all *natural* appetites, wants, and passions, that is,



without invading the same rights in others; these are purely natural and individual, and belong to, or are equally claimable by, every species of animal.

Political, social, and domestic rights are of a complex and somewhat artificial character, being founded upon the physical, intellectual, and moral qualities of our nature, and local social arrangements; consequently, vary, according to the different circumstances under which the compacting parties exist; therefore, I need not here attempt to name, or explain them. The great cause of democratical retrogradation, and the absolute loss of political *rights* at various periods in different nations, has been the invention and establishment of political *privileges*; for the words *right* and *privilege* have been considered synonymous terms, while, in reality, there ought to be a wide distinction observed between them; because political rights are what every individual of a political community can justly demand; but political privileges imply something partial, particular, or exclusive, and, consequently, form unjust favours.

Political immunities or exemptions under certain circumstances, are justly admissible, but political privileges are, in every instance, unjust; the former being only what may be termed *passive* privileges of short duration, while the latter are *active* and lasting, and must, necessarily, operate injuriously upon all who possess them not.

## RIVERS.

WHAT a sweet elevation of sentiment and sublimity of conception accompany a prolonged reflection upon the nature and course of rivers ; for the banks and slopes of brooks, lakes, and rivers, embrace the principal beauty and grandeur of the mundane surface.

REVOLUTION (*glorious*).

THE word revolution, in the minds of a large number of persons, is associated with dreadful ideas, and sentiments of horror ;\* this is in consequence of several of them having been accompanied with terrible crimes, bloodshed, and desolation. However, we should perceive that a political revolution may be effected by moral means, and thus be productive of *unmixed* good, as well as by the violent force of arms and bloodshed.

But, unfortunately, it is not the virtue, justice,

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\* When the news first reached London, of the late revolution in Paris, a gentleman, with whom I am acquainted, immediately put upon his shop window a placard, headed a "Glorious Revolution in France," which created such a feeling of horror in most of those who read it, that he was branded with the name of bloodthirsty and execrable monster. Notwithstanding this, in less than a fortnight, the term and sentiment of "Glorious Revolution" had become nearly universal, not only in London, but throughout the greater part of England. Such is the force and effect of prejudice and fashion.

The Revolution was *really* glorious, but the mass of the people had not discernment sufficient to perceive it, consequently they condemned both the term and the sentiment.

and courage, engaged in the endeavour of revolutionizing a bad government, that stamp its title, but the good or ill success of the attempt. If the revolutionists be defeated, their efforts and characters will be condemned and execrated by the unthinking multitude. But if successful, their names will be enrolled on the scroll of honour, and the revolution they have effected, will be pronounced great, good, and glorious.

It is reproachfully said of the French people, that they are politically restless; be it so, instead of this political inquietude being censurable in them, it really redounds to their honour; for they have had, and still continue to have, ample cause for political fermentation; hence it is proverbial, that Louis-Philippe's throne is not based on a solid and lasting foundation. If this should prove true, so much the better for France, and all other civilized nations. We should perceive and bear in mind, that it was not the same virtue, the same wisdom, the same courage and extraordinary valour, which effected the overthrow and destruction of the French government, and drove Charles the Tenth from his throne, that also framed and set up the *new monarchy*. No, for those extraordinary MEN, WOMEN, and CHILDREN, who displayed such glorious courage and splendid qualities during the three last days of July, 1830, were republicans, and Christians *only* in name. But having achieved this arduous and brilliant work, (the total destruction of a political despotism), it would seem, that their *conscious* knowledge of the political ignorance and theological slavery of the rest of Eu-

rope, *now* forced on these great spirits a fearful and fatal pause; and induced them to lay down their arms, and, meanwhile, allowed others, who, with an unrighteous mixture of republican cant, and sly aristocratical malapertness, to finish this work, (so gloriously began), by sowing *new* seeds of tyranny, and planting another fair-looking, but real root of political despotism, in the very place whence the other had so recently been rooted out. Hence the people of Paris, and all France, have a cause to be agitated, and dissatisfied with the hasty and exclusive manner in which the new government was meditated and determined on; hence, we should hope, that on the very first sign or symptom of monarchical or aristocratical oppression, the people will re-inhale the glorious spirit, and, with equal promptitude and honour, overturn the present political structure of France.

But when they shall again accomplish such a physical, moral, and political potentiality, may they also evince that firm philosophy and prudence, that will ensure the retention of this mighty power within their own hands, which will, in spite of their *pretended friends*, enable them to complete their own glorious work, and establish upon a perdurable basis, the best political system of government hitherto discovered, which, doubtless, is a pure republic.

I would here ask those who advocate the principle of monarchy, whether the late extensive and most destructive European wars, which were commenced to crush free and philosophic France, would have taken place, if England had



been a republic, at the time of the first revolution? If hereditary monarchy were superseded, individual nations would then be at liberty to establish whatever form of government they might at any time desire, without the least fear of calling down upon themselves the savage vengeance of other nations, for political changes in their own state.

### SANITY.

PERFECT sanity depends on a pure and delicate organization of brain or nervous system, which is ever susceptible of feeling the just force and importance of every surrounding excitement. To such a perfect and inquisitive organism (if circumstances have rendered deep *reflection* a pleasing habitude), superstition ultimately becomes *one of its* most *loathsome* objects of *reflection*.

### SECTARISM.

To support the priests of the various sects of Christians in the United States of America, requires about fifty millions of dollars annually, which is a sum sufficient to inculcate *good morals* all over the world, if judiciously expended for such a philanthropic and righteous purpose; which would ultimately ensure for the human race universal peace, virtue, and the greatest possible amount of general happiness, in place of extending the venomous results of Christian sectarianism.



## SEEING.

THE advantage of seeing with both eyes at once is not confined to the viewing of a greater field of objects, and these more clearly; but by the aid of the visual power of both eyes at once, we are absolutely enabled to see objects directly behind small, opaque bodies, or on the opposite side (in relation to ourselves) of solid substances. The eye has a capability of diverging and converging its visual power, which, perhaps, is not easily accounted for; but through this medium, I think, is derived the power of seeing an object *single* with both eyes at once.

It will be a great and important improvement in optics, whenever a telescope shall be invented which will admit the visual power of *both eyes* to pass through its lenticular medium at the same time.

## SELF-EXPLICATIVE.

DOUBTLESS, the following laconic explanatory address, will equally well apply to thousands of cases, as to that of my own.

To all friends and associates, who remain in moral and theological darkness, and who frown, or lament at my renouncing that religious thralldom, which formerly limited the range of my intellectual activity, and gave a gloomy tinge to all my views and conceptions of natural existences: I would now assure ye all, that deep and mature reflection, together with an ardent love of truth and justice, have effected an im-

portant change in my habits, and made me too independent, (in a moral point of view), to deem it in the least degree necessary to spend any *more* of my time in listening to fanatical priests and religious knaves, who, if *again* implicitly followed, and confidentially relied on, would inevitably cause me to retrograde in moral and intellectual character, and, in the sequel, reduce me to a state of patiency to those who are more ignorant, and far less honest than myself; therefore, having *passed* the mood of mind, which *was* in accordance with your *present* feelings, sentiments, and opinions upon moral and theological subjects, it is only an act of candour and justice on my part, to say, that the most mature reflection, and a mass of important experience, warrant the conclusion, that my present views and judgment, as to the truth and value of the religious principles, dogmas, and opinions which continue to sway your conduct, and hold your rational faculties in awful bondage, would be acknowledged, if weighed in the scale of truth, to be of much more credible weight than those of your own.

And as my views and sentiments upon a variety of subjects, but more particularly those which bear upon morals, politics, and theology, are now concisely before the public, if I am in any important error upon these weighty affairs, I hope some efforts will be speedily made to set me right, by those who condemn the change they see effected in my opinions and habits; for a most sincere *love* of truth and justice, together with a *delicately humane regard* towards all

sensitive existence, form the basis of my present ethical code, and fixed rule of action, which I deem the *two* polar stars of a moral galaxy, that claims our supreme attention, and ceaseless practical obedience.

## SENSATION.

SENSATION is the parent of all mentality, because the nervous mechanism of an animal forms the medium through which alone it can experience a multiplicity of sensations, and hence aggregate ideas, while reminiscence is the repository of the recoverable impressions, and which stored sensations and ideas constitute knowledge; and what we term *mind* is neither more nor less than the whole of these recollected and recoverable sensations and ideas: therefore, those organisms which are the most delicate, and susceptible of feeling the greatest number of impressions, and so feeling them as to render them lasting and indelible, are necessarily the receptacles of the greatest minds.

## SENSES.

THAT an animal has but one general sense is clear to me; and when it is in a perfect and active state, I compare it to a man confined within a vessel, with *five* small apertures, through the medium of which he exercises the aggregate or whole nervous system; or abstractedly, through one he *feels*, another *hears*, a third *sees*, a fourth *smells*, and the fifth *tastes*. Every reflecting

person may discover, that he cannot fully exercise all the branches at one and the same time, indeed, no two of them to perfection, or to their utmost individual capability.

## SENTENTIOUS.

THE tears of the truly compassionate convey to the tender and benevolent mind a degree of delicacy and sweetness not surpassed by the drops of dew that fall from the most pure and odoriferous rose.

The heart that is truly susceptible of pure and natural love, is most assuredly susceptible, in a high degree, of every other good and amiable quality.

An honest man is the noblest fruit of the joint powers of nature and human art or intellect; but at present, through bad education and laws, he is also the rarest production.

The essential principle of virtue is an innate and indestructible quality of the human heart; but the practice of it is not hereditary: hence the folly, injustice, and miserable effects of hereditary wealth, titles, and dominion.

The most philosophic, just, and wise, are those who love truth, and make the best possible use of the real advantages with which they are naturally endowed and circumstantially surrounded.

Just punishment offends the feelings, but not the judgment, of the truly delicate, just, and humane.

They who would live wisely, and attain hu-

man superiority, must neither yield to the force of public sentiment, nor the enslaving power of fashion; neither must they follow the precept or example of any individual without the strictest examination and most mature reflection.

Human intellectual power cannot be well cultivated and fully developed without the prompt and frequent use of the pen: I mean in the wise committal of original ideas and reflections to paper, in order that our own thoughts may receive future and minute reflection.

The love of truth will generate all other important virtues. Conscientious truth is not always, or in every instance, *real* truth. A knowledge and full conviction of this fact form a very important moral acquisition.

Superstition enervates and enslaves the mind; but philosophy, liberty, political and religious, renovate and expand it, and cause man to unfold the inexhaustible powers of intellect, and, at the same time, necessarily impel him to the practice of virtue, and ultimately lead him to feel the true dignity of his existence.

They who love flattery, seldom possess sufficient delicacy and judgment to feel it as such when lavished on them.

We rarely find great and valuable talents among the fashionable and polite.

When we sacrifice the love of truth to the love of pleasing, we reduce ourselves to contemptible objects, at least, in the view of reason, morality, and justice.

Tender feeling or benevolence, and a sound love of truth, make up the virtue, which is the



most amiable and excellent, and, indeed, is the all-sufficient one.

Universal benevolence and general happiness being the good and wise man's desire and pursuit, we should always keep a steady eye upon his modes of action.

They who study and understand the important relations of sensation, need nothing more to teach them their *entire duty*. And as men advance in a true knowledge of nature, so will they, in the same ratio, approximate perfection and happiness.

Argument ceases to be rational when our *senses* do not furnish evident grounds for reasoning. The contemplation of the Book of Nature, or the surrounding existences, together with the circumstances of life, are alone sufficient to direct man in the true path of duty, and enable him to become both virtuous and wise.

They who always reflect or reason *well*, can *never* experience repentance, which is a feeling that ought not to be esteemed a great virtue in any one, but a plausible confession of error or vice.

It *may* be well in many cases to forget and forgive injuries we have received, but we should never be ungrateful, and forget benefits which have been graciously bestowed.

A man is philosophically and morally superior only in proportion to his spirit of opposition to, at least, a majority of the past and present principles and customs of society, and in the discovery and support or adoption of those which accord with nature and truth.

The public do not distinguish and appreciate correctly, because they judge and determine merit to be in the ratio of wealthy influence or aristocratical birth, and a variety of other pompous and extrinsic qualities; while the only test or criterion whereby to estimate merit is the ratio of individual superiority.

Regarding habits of clothing and dress, a wise and philosophic people will never allow the ratio of expense and show to surpass the ratio of comfort and utility.

Man should never mentally faint, but, under all circumstances, have confidence in the natural strength of his own intellectual power, and exert every energy of his mind to weaken the force of his troubles, and despair not of rendering them sometimes even parents of comfort, mental joy, and sublime gratitude. Gratitude, while under the guidance of sound judgment, is one of the brightest stars in the moral galaxy.

## SOUL.

¿WHAT can the word soul mean *more* than vitality, or the *living* principle of animals? It is very unphilosophic to consider it synonymous with the noun mind; if the term soul be capable of definition, it must mean something very different from that of mind.

## SPECULATION (*Creative*).

PRESUMING every animal and vegetable upon the globe to be simultaneously destroyed, and

the earth calcined to a considerable depth, *;* would it be irrational to suppose, or believe, that from the action of the sun upon the vast quantity of elements which are now employed and identified in the animal and vegetable genera, would necessarily be re-arranged into similar organic forms, through the operation of an essential principle of nature, which is, that matter in the aggregate, while subject to specific actions, must exist under certain collective and congruous relations? Or, *;* would it be more consistent with the highest degree of chemical knowledge, to believe that the surface of the earth would remain a void, barren, desolate waste, after such universal calcination? *;* Does not the existence of the ephemeral race, and the nature of some other animal organizations support me in this hypothesis of spontaneous generation? *;* Are not these almost momentary beings new sensitive creations, or results of physical necessity? Or, *;* can it be rationally believed that they are all sexual, and had parents like themselves? Only glance at the results of what is sensibly termed a honey-dew; from it the leaves of every tree and plant within its reach become the cities of trillions of animated beings. Now, when we reflect, that previous to the *fall* of this parental element, or honey-dew, it must have been *raised* from "mother earth," or the surface of the terraqueous sphere, in primary particles or in atomic form, and, consequently, void of perceptive life. Thus we see by the concentration of these elementary corpuscles, vital organisms are created or reproduced: then,

¿why should we doubt the possibility or probability of a reproduction of other animals of nobler species, and who are more potent in their faculties? These, as well as many other modes of matter, it is true, are at present, impenetrable mysteries, but it is, in my view, highly probable, that from progressive thought, reflection, and science, in the lapse of time, these and many others at present hidden attributes of matter will be well understood; still it is equally probable, that *some* of the operations of the elements may remain for ever unexcogitable.

### SPECULATION (*Solar*).

ALTHOUGH I maintain that the mundane sphere does not progress in its orbicular line from a projectile force, yet the effects are similar to what they might be under the influence of such a force, as the mass is a very dense body, and a perfect patient of rare gases, the atoms of which act vertically, or nearly so, upon one whole hemisphere at once; and thus acting, with continual propulsive power, upon all quantities or numbers of coacervated atoms, necessarily force them towards the centre of the planet: for those gaseous atoms of the solar vortex, which do not absolutely come in contact with either the surface of the earth, or its dense atmosphere, necessarily pass by it on all sides; and thus complete a revolution, or an orbit, in less *time* (not space) than the glomerated mass of a planet does, although it (the planet) revolves at the same distance from the sun. Hence, I conceive a cause

of the centripetal force of all bodies upon the surface of the globe, or what is commonly called weight. Yet, on a first reflection, or view of this *theory*, a contrary effect might be reasonably expected upon that hemisphere which is foremost in the orbit: but, after much reflection, I conceive that the intervention of the mass of the earth prevents dense bodies upon *this* hemisphere from *losing* the patiency they acquired from the solar vertical gases, while their own hemisphere was hindermost in the orbit.

It seems evident, from the patiency of the waters of the great oceans, to the mundane and lunar fulciment or point of gyration, that the centripetal force, or weight of every atom of matter upon that hemisphere of the globe which faces the moon at full and change, must be considerably less than at any other time, as the waters seem to retain more of the patiency of *direct* solar force than does the solid mass of the earth, for the oceans themselves, appear to be impelled to perform an orbit around the sun at the mundane and lunar gyration distance: hence the phenomena of the tides.

### SPEECH (*Power of*).

SPEECH, or the vast articulative capability natural to human beings, is the primary faculty that principally distinguishes *man* from *apes*, *baboons*, and many other species of animals.

Next to progressive articulation, the human *hand* gives its possessor a portion of physical superiority over all other known animals, the



*monkey* species excepted; for, in relation to these, man's advantages are very trifling. Without the power of communicating various sensations and ideas, through the medium of speech, in what fundamental attribute of man shall we discover an adequate means of developing any great superiority over several other species now in existence?

Man's capacious and superiour *memory*, together with his power of *imagination*, *invention*, *discovery*, *reflection*, and *design*, all have their source in his capacity of receiving, at least, a part of the effects of the multifarious sensations and ideas of the present and past generations; by the primary power of speech, and through the secondary medium of history. And, although many species of animals are endowed with most of *these* sensitive germs, yet not possessing a sufficient means of clearly communicating and retaining their affections and impulses, these animals can only act intuitively, when such impulses or incitations occur; consequently, they cannot progressively improve, or benefit like *man*, from the recorded sensations, ideas, and reflections of preceding generations.

### SPIRITS (*Animal*).

It is not uncommon in society to hear persons saying to others, "keep up your spirits;" but they might as well say to a sick person, "be well:" as we have no more, or very little more, influence over our spirits than we have over our own health.

Flashy wit is one fruit of a good flow of spirits, but it is a species of felicity not often to be enjoyed by phlegmatic subjects; however, these individuals are generally the best and most useful reasoners.

### STREET-WALKING.

IF dancing-masters were to teach their pupils to be adroit, judicious, and accommodating in their corporeal *turns* and *movements*, while in the streets of large and crowded towns, they would thereby confer a pleasing benefit on the street thronging public. For instance, when moving upon comparatively narrow paved ways, and in the same direction of other persons, but whose tardy progress contrasted with the profluent steps of others, render it absolutely necessary to pass them, at some point; so that, in order to make the passage facile to the entire circulating crowd, the duration of this *passing* period should be as short as possible, which may be easily effected, if the passing individual will only quicken his speed for a few moments at the passing juncture.

There are a number of other desiderated street-movements, which cannot be easily pointed out, but which, a single judicious thought at the needed moment, will supply with the required agile step or accommodating turn.

It is less sagacious, and worse than brutal, for a number of individuals to link and walk together upon comparatively narrow paved ways, and thus occupy the whole breadth of the comfortable path; leaving no space for any one to

pass them; in consequence of which, all persons meeting, or requiring to move faster in the same direction, are obliged to turn off into the most rough and filthy part of the street,\* in order to pass such *amiable* votaries of current gentility and *fashionable politeness*.

That would be a good law, which should impose a fine on all persons for gossiping, idling, or in any way obstructing the public passage in populous or mercantile towns. It should also be finable for millers and bakers to squeeze between decent people in crowded markets, streets, &c., while their clothes are covered with flour.

Such individuals as are fond of taking the *upper* hand of others, ought to make a point of walking on *that* side of the street which gives them the *right* of doing so; in place of being awkward and wilful impediments in the way of those who walk judiciously, and pass along without annoying any one, as *all* ought to do, while on the public thoroughfare.

## SUICIDE.

¿ Are the public sentiments correct or erroneous upon the subject of suicide? Public opinion decides it to be an irrational or insane act.  
 ¿ What were the moral characters of the numerous individuals who have committed suicide within our own memory and knowledge? I

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\* Thus well-paved streets really become the source of a larger amount of delay and annoyance than of speed and comfort, while frequented by such unthinking individuals, and subject to conduct even worse than barbarous.

believe, if we make an impartial and unprejudiced review and examination of their circumstances and characters, we must come to the conclusion, that, at least, eight out of ten suicides have been either of that class of persons which we term intellectually bright or morally good.

That they were among the most sensitive and refined in regard to their feelings and disposition towards others, cannot be denied: the very circumstances under which suicides have in general taken place, sufficiently proves this. How rarely do cruel and insensate murderers, or the most irrational and enormous criminals, evince a disposition to commit suicide. It is the hardened and vicious who are afraid to meet death; while the affectionate, intellectual, and virtuous, commit suicide. In short, many of those who have committed suicide, were endued with all the good qualities that appertain to, or have hitherto been developed by human nature. I cannot see how a mad or irrational person can accomplish suicide; for it appears evident to me, that the act is the result of a *motive*, which, of course, implies reasoning. If a few *confined* lunatics have destroyed themselves, I doubt not but the act was both devised and accomplished at lucid intervals. I know of no species of animal less intellectual and rational than that of man ever arriving at a degree of suffering sufficient to produce self-annihilation; although there are some kinds of inferiour animals who have sufficient wisdom, sympathy, or special pride, to induce them to kill, without delay, any

of their own species, who may become severely wounded.

I never could trace the cause of a suicide to any *unmixed* physical or corporeal suffering. No; it seems to be a species of mental or a more refined pain which induces the fatal act; for mental suffering, as well as mental joy, may be increased through the medium of a highly-cultivated sensibility: so also does the cultivation of delicacy and intellectual power *greatly* increase the capacity for feeling *corporeal* pain and pleasure.

When persons are apprehensive that a suicide is premeditated, and they are desirous of preventing its completion, they should endeavour to discover the operating cause; and having done this, effective means should be used to counteract and remove the cause: watching and *guarding*, or any such means, will, in general, be found inefficient, beyond that of delaying the act, and extending the suffering of the individual.

If a person, whose life is worth saving, meditates suicide, such a person will not feel hurt or offended should his friends inform him that they are apprehensive of such a consequence; but, on the contrary, he would be soothed in listening to wise arguments and incitations against such an act. If the cause should arise out of circumstances of a pecuniary nature, there is great probability of its being easily removed.

If it should have its source in sexual love or jealousy, it may, in general, be removed. If the cause should spring from real or imaginary,



*personal* deformity or defect, then, in this case, there can be but little chance of a removal.

The prevalence of suicide among a whole people, is a demonstrating evidence of, at least, national honour and acute sensibility, combined with intellectual refinement: in truth, I might add, that it argues a very high degree of amiable delicacy.

## SUPERSTITION.

MORAL principle belongs inseparably to human existence, and has its source in the nature of sensation, and is also co-extensive with it. But superstition is an extraneous appendage of human invention; and is much more calculated to deteriorate the base passions, than subdue or improve them, because it is founded in error, consequently, is productive of an indefinite number of discordant doctrines and opinions, which have unceasingly inspired its dupes with a spirit to persecute, tear, and destroy each other, merely because they could not theologically agree; and it is evident to a penetrating and deeply-reflective mind, that superstition is a most awful barrier to the progress of truth and genuine morality. For in the ratio of the waning influence of superstition has been the pullulation of science and humanity, and the approach to a true knowledge of the sublime actions of elementary matter, together with a glorious progressive march in the safe and sure course to general amelioration.

True and correct morals are always, and, to

all persons, more or less attractive and lovely; but superstition is disgusting and loathsome to all truly philosophic minds, or real pursuers and lovers of truth; and without the love of truth there can be no great or exalted virtue.

If true knowledge, wisdom, justice, humanity, and a sound love of truth, be desirable qualities and possessions in man, then we have ample reason to execrate superstition, as being the principal bane and destroyer of these qualities; for, in all countries, priestcraft and religion\* flourish in the ratio of ignorance, falsehood, and cruelty; in short, nearly every species of vice and immorality; for, to state naked truth, there is no natural relation between *morality* and *religion*; but religion, being conscious of its own natural deformity, has *artfully* allied itself with morality, and, through this unrighteous insinuation, has continually deceived the unthinking world.

### SUSCEPTIBILITY.

ALL human kind are born without knowledge, virtue, or vice, and, indeed, without passions; as the *wants* of hunger, thirst, and genial temperature, &c., ought not to be considered any more than instinctive sensations.

There are other physical wants, but which do not develope themselves until a considerable age

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\* I cannot discover any essential difference between the nature or fundamental principles and tendency of Religion, and that of Superstition—that which is termed Natural Religion, is neither more nor less than a moral feeling, or what might be called enthusiastic gratitude.

is attained, consequently they are interwoven with ideas and knowledge, more or less copious and influential, therefore may be justly termed passions and sentiments. But we are all born susceptible of an indefinite number of passions of both kinds, or such as will lead to virtue as well as to vice. And hence, whatever character we ultimately develope, depends entirely on the chain of exciting circumstances which has accompanied our adolescence, or the most susceptible periods of our lives. If this position be admitted, as it must be, sooner or later, the necessary conclusion is, that man, in a moral point of view, is a creature of accident and circumstance; and, therefore, a good education in early life, when passions are easily formed, is of the very highest importance to individuals and to society.

### SYMPATHY (*Hypothetical*).

THE vivid sympathy which so often evinces itself, or takes place in congenial hearts and minds, when accidentally met, must arise (I think) from a rapid flow and permutation of similar volatile and drastic corpuscles by acutely acting upon the nerves, and thus producing sympathetic thoughts, actions, and ideas. As we are destitute of absolute knowledge in relation to the real source of many of our vivid ideas, a philosophic reflection upon the above atomic action may probably lead to *some* useful discovery in regard to this interesting subject. Perhaps the following will serve as a faint illus-

tration of the peculiar actions and results of subtle and volatile matter upon the organs of sense:—Suppose three men were to enter a room in which there is a putrid stench—each being possessed of equally pure and sensitive teeth—two of them having equally perfect and acute olfactory nerves, while the sense of smelling in the other is sufficiently imperfect to prevent him from discovering the stench; he is, nevertheless, (as well as the other two), quite sensible that his teeth have been affected since entering the place, but nothing more; while the other two are perfectly convinced of the nauseous effluvium which pervades the room, and thus, may be fully aware of the cause of the pain in their teeth; for a putrid effluvium will almost invariably produce a slight pain in delicate and very sensitive teeth.

## TASTE.

THERE is much said in fashionable society about good and bad taste. But before individuals praise or condemn the taste of others, they ought to know what constitutes the tests or means whereby to determine between good and bad taste.

According to my judgment, the criterion of good and bad taste, in regard to habits, customs, and things of art, is, their compatibility or incompatibility with nature. It cannot be good taste to admire *art* in those instances where it deteriorates the appearance, convenience, and the comforts presented by nature. It is any

thing but good taste to admire the action or motions of a lady of small stature while walking, or rather striding, step for step, by the side of a man of full size and height. It cannot be good taste, because it is neither graceful, natural, nor conducive to comfort. If the sexes are so paired that one of them must step out of the natural pace in order to perform a graceful gait when coupled, it is the male, or the largest of the two, who ought to be the accommodating party; because there is nothing very awkward or unpleasant in a man's stepping a little *within* his natural or wonted pace, but the straddling fashion of the military inclined ladies is truly disgusting.

Indeed, fashion rarely exhibits *any good* taste, nor is it likely that it should; for good taste cannot change, but in the view of fools, to bad taste, and *vice versa*; and as fashion changes every day, it ought not to be supposed that there is such an inexhaustible store of good taste to be eternally coming into practice.

It is intellectual or rational taste alone that here engages my attention, because over our physical taste we have but little influence, or power to change.

## TEACHING.

THE grand and paramount object with teachers in all arts and sciences ought to be, that of fixing their pupils in the most simple and useful modes of action and performance; to establish them in personal habits that will best accord with



the most perfect philosophy. The minds of a generation thus formed and fixed, through a nation, under a good climate and fertile soil, would realize a grateful and blissful existence for all sensitive beings, that move within the sphere of human influence. And it is extremely pleasing to reflect how easily such an all-important object might be attained: for it is more easy to frame and fix the minds of youth in a course of moral truths, and natural principles, than it is to train and fix them in superstition, unnatural restraints, and absurd principles, which is the general practice now pursued in educating youth.

But the time is not far distant when a great change will be effected for the better:—when a political system and code of laws, cannot fail of being framed, by a people *well* educated, the operation of which will be in strict accordance with the real interests of truth, justice, and humanity. In short, when such habits and customs, both general and individual, shall be established as will ensure the best possible results. Indeed, a very few laws will suffice in this new, wise, and happy state of society.

All teachers of youth ought to be politically independent, and, at *least*, moral philosophers.

### TESTINESS.

WHY nearly all highly sensible and judicious persons are, more or less eccentric, vain, jealous, passionate, or testy, may arise from their superior susceptibility for feeling in the acmetic ratio, all the actions of surrounding circumstances;

and as their dealings and intercourse with a grovelling and superstitious public, necessarily yield *them* more painful or unpleasant sensations than grateful ones, their temper is almost sure to become more or less acerbated.

But, on the other hand, *can* we, or *ought* we, to feel more esteem for persons who, in reality, are little better than insensate, and inconvertible fools, and who never evince either disapprobation or anger, when they clash with avaricious knaves, or unjust and absurd customs, than we do for those *testy* individuals?

#### THANKSGIVING (*General and Particular*).

As a child does not, and, indeed, cannot ask or desire its parents to produce its own sentient being, hence it cannot morally owe them any thing for the mere life which it was *obliged* to receive from the joint efforts of nature and sexual passions; and, just for the same reason, mankind cannot morally owe God any thing for their existence. If we were sensibly acquainted with the Deity, and should ask, and also *receive* from him that which we petitioned for, we should then, in each case, be under a moral obligation to him for all we possessed through these circumstances and means.

Some cause, or combination of causes, having obliged us to sustain sensitive existence, altogether independent of our will and wishes, it follows as a necessary consequence, that we cannot be under any obligation for it.

Neither justice nor morality require thankful-

ness for the enjoyment of rights of any kind ; privileges and special favours alone involve obligation, and morally demand thanksgiving from the receivers and enjoyers of them.

## THEISM.

FROM profound reflection I am involuntarily led to conclude, that, if the system of the universe *were* the production of an infinitely intelligent, beneficent, and almighty being, or power, *every* existence would essentially harmonize, and be in a state of physical, moral, and *divine* optimity ; but the fact is widely different ; as the observing and reflecting mind sees one portion of matter eternally acting upon other portions, and, in many instances, producing extensive physical evils, or destructions ; and from these result, subsequently, concatenations of painful sensation, which neither wisdom nor virtue can possibly escape, or jurisprudence prevent. Indeed, the nature and existence (and consequently inevitable painful subjection) of universal sensation, is *alone* sufficient to demonstrate the bad foundation, or the irrationality of the hypothesis of an almighty, omniscient, and benevolent creator and governor of the universe.

But Theism is an awful barrier to the progress of physical, as well as genuine moral knowledge, both in regard to individuals and to nations.

## THEISTS.

THEISTS after making the best use they are able, of the aggregate phenomena of the *natural* universe, in support of their hypothesis, fanatically and exultingly adduce the greatest works of human *art* and genius, as a kind of corollary proof of the existence of a super-material power; *but* what analogy can we rationally perceive between their assumed God, and human beings? How absurd it is to attempt to reason by analogy, upon the works of an infinite power, and those of a finite being like man.

Man being only an organized portion of Matter, and solely depending on other matter for the continuance of his sensitive existence, while in his works of art, he only places several portions of it together, in certain order, according to his *caprice*, or so as to answer some particular purpose and useful end; for the works of human art form a continuous chain of animal invention and *progressive* design, while *nature* produces and re-produces by its own fixed and inherent material energy, and entirely independent of art or design.

*Space* and *Matter* being essential existences, *Motion* appears to be an essential *effect* of these existences, and hence certain and successive *modes* of Matter become essential also; therefore, every thing that is purely natural must exist as it does; and *I* see nothing wonderful from its existing in *one* way or mode, more than in any other, since it *must* exist in *some* shape, mode, or character, and we are certain that it

cannot exist in two modes at one and the same time. If planets *were* cubes in place of globes, all nature would be essentially different to what it is: and it being independent of art and design, it *must* always be what it is.

Design and art can appropriate parts of nature, but cannot in the least degree change a single principle of it.

If men could be induced to reason soundly and fearlessly, they would soon extricate themselves from a heterogeneous mass of error and absurdity, and by their *own* individual reflective efforts, ultimately arrive at some of the most important and sublime truths.

### THEOCRACY.

THE word theocracy does not represent any *real* existence, quality, or operation. It only expresses what a people may imagine, or believe, while under the influence of a profound ignorance of the operations of matter in the eternal laboratory of space; therefore, what the word Theocracy designates, may be justly termed an inexperimental sentiment.

### THIRST.

I APPREHEND that most vegetables can grow and increase by multiple or compounded particles of congenial and appropriate matter, while animals can probably only granulate by primary atoms of pabulous elements; and hence, perhaps, the prolific and genial effects of succulent food,



and the wisdom of reducing some solid aliments to a fluid state before they are conveyed into the stomach: thus it is that I can account for the great and otherwise, to me, unaccountable thirst that almost uniformly results from eating a small portion of salted fish or flesh, where the real quantity of salt taken does not exceed a few grains, while as many penny-weights of common or table salt would not produce so great an effect. I conceive, therefore, that the stomach does not reduce the gross salt to elementary atoms, consequently, it is not taken up by the small vessels, while that contained in the fish and flesh may be absorbed by them, and diffused through the system, purely on account of its corpuscular state. It is the imperceptible minugia of the elementary corpuscles of matter that render their actions so subtle, drastic, and difficult to be understood throughout the operations of nature.

### THOUGHT.

THOUGHT is a most important mode to cultivate, because profound thinking extends intellectual power and elevates mental conception; while, from a justly-exalted mind springs rational pleasure, and mental enjoyment is the parent of almost every good and sublime idea.

At present, it appears to me that matter, in a simple state, is incapable of thought, unless every elementary atom be in some degree sentient, which, according to our present knowledge of animated nature, cannot be received as a truth, because we know of no existence that is capable

of either thinking or feeling which is not composed of many parts. Cogitation seems to be entirely a result of a complicated combination of various organs, and which, however, mere *matter* under peculiar circumstances of motion, is sufficiently plastic to congregate, arrange, and unite to that perfection which we behold around us. We can only reason well from what we absolutely know, and if we know any thing, we certainly know that *elements* exist; and deep reflection upon this knowledge teaches us, that we ought to consider these elements to be essential existences. Farther consideration shows us, that what we term motion is also co-essential with these elements; and hence various modes of matter are physically and essentially produced: therefore, we reason unwisely when we term such modes either wise or unwise productions, because they are not results of design or volition; for we have no just ground to conceive intelligence independent of these elements, or what we call matter: therefore we are unwise, if we reason from intellectual analogy and adopt an hypothetical designer of what we term the natural productions of matter, for we may perceive that all designing power must necessarily reside in a *portion* of these essential elements; consequently the hypothesis of an omnipotent designer is truly absurd, because it requires *division*, and then makes a *part* to be superiour to the *whole* by having to govern it.

The potentiality of matter in the aggregate may, probably, be the result of the compositive

property possessed by its various elementary corpuscles.

### TIDES (*Equinoctial*).

THE increased motion of the waters of the great oceans, at the equinoctial points of the earth's orbit, strengthens my former view of the cause of the tides; for the primary power or force at *these periods* acts more directly east and west, than at any other part of the orbit: hence there is necessarily an increased oscillation of the waters in the great oceans *within* the torrid and temperate zones; consequently larger tides must occur at these seasons of the year. But these facts prove nothing in favour of an attractive principle in matter. See article Attraction.

### TIME.

SOME philosophers have asserted that what we call *time* has no existence independent of human conception, or that it is absolutely nothing of itself. But in this respect, I dissent entirely from these philosophers; for that which has a quality,\* must also, in some relative degree, have an elementary existence.

As *matter* cannot exist independent of space, neither can it exist and *move* without demonstrating the elementary nature of *time*; there-

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\* That *time* has a quality, is fully admitted by these same philosophers.

fore, if we *can* make any intelligible use of the word ETERNAL, *time* evidently forms one of its elements.

A particle of matter, an inch of space, and a moment of time, equally form portions of the revolving existence of the eternal universe.

*i* Does space exist? yes; then *i* can we conceive an instant *when* it did not exist? no—*i* does time exist? *I* conceive so; then *i* can we conceive a period when it did not exist? *I* cannot.

*i* Did, or can matter ever exist without evincing the quality which we are now philosophically obliged to concede to what *I* call the elements of time? The existence or non-existence of the human species cannot in the least alter its nature.

Space proves its own existence in being occupied by matter, and the essential nature of *time* is demonstrated by the *motion* of matter; because it cannot shift from one part of space to another without requiring length, or quantity of what we understand by the word time.

*i* Can we possibly conceive a period when the quality which we allow time to possess, did not operate? Or, to glance forward, *i* will matter ever exist independent of the *present* effects of periodic cognation? Or, *i* can the universe *continue* to revolve without the quality which is *now* ceded to time, being equally important, evincible, and demonstrable?

## TOASTS

(*Political, sentimental, and humane*).

MAY every man receive his deserts, whether the fruits of virtue or of vice.

May all live happily, who wish and strive to make others so.

May sensitive existence cease, when it yields more pain than pleasure.

May all *designed* actions yield no pleasure to the performers of them, while they are productive of painful sensations to others.

May the PRINTING PRESS speedily become completely emancipated from *every* fettering influence.

May true liberty and reciprocal justice soon become the characteristic cement of every system of laws, and the distinguishing practical features of every political government.

When knaves unite and form links to chain the expanding mind, may they, at the same time, also, fabricate a tissue, which will inevitably complete their own slavery or annihilation.

May the time quickly arrive, when every man will rise superiour to the disgraceful sphere of a slave to undue power and tyranny.

May they be unsuccessful pursuers of felicity, who strive to subvert the present bold efforts towards the development and adoption of those principles which are so naturally adapted for producing universal liberty and happiness.

May they lack all enjoyment, who strive to check the progress of useful knowledge.



May just and wise laws soon become as general as the human species, and republican liberty as universal as the rays of the sun upon the face of the earth.

May no one's sport yield him any pleasure, if it be in the least degree productive of pain to any other being.

May we always spend our time wisely, profitably, and happily.

May we feel our own happiness to be dependant on the happiness of others.

May every man love the woman who cannot help loving him, and vice versa.

May we always feel the greatest pleasure in the performance of those acts which yield the most enjoyment to others.

May we not outlive the means of comfort and happiness.

May we never crave unreasonable things, nor lack those that are naturally good for us.

May we have the good sense to despise the fashionable vices of others, rather than be ambitious of imitating them.

May all our original sentiments merit esteem, and our peculiar habits be worth imitating.

May the time soon arrive when every human heart will glow with *rational* gratitude.

May that period of intellectual splendour, and bright rectitude of public reasoning soon arrive, which will justly estimate the value of every custom, thing, and operative principle, and disentangle purity from corruption, truth from error, and morality from the clog of religion.

## TORTURE.

THE arbitrary power with which captains of even merchant ships are invested while at sea, is truly dreadful. In place of giving the captain and mates the sole power of trying and determining the species and amount of punishment to be inflicted on any accused individual while at sea, I will here suggest the propriety and justice of obliging the captain to summon the entire ship's company to see and hear the examination or trial, of persons accused of misconduct and crime. After all the evidence on each side has been gone through, the remainder of the crew, or all who did not give evidence on either side, should be furnished with a black, and a white ball, with which to vote in secret, according to each individual's conscientious conviction, whether in support of the innocence or guilt of the accused party. Not less than two thirds of the whole number of voters should be allowed to constitute a positive or punishable verdict.

In order to guard against the evils which might arise out of partiality on one hand, and ill-will or revenge on the other, I would have the *kind* and the *amount* of punishment also determined by the ballot.

*Whipping* is a species of punishment which *ought* to be resorted to *for all acts of cruelty*; whether appertaining to human beings or inferior animals; but to *no* other kind of crime is *whipping* or indeed any mode of *torture* justly applicable. This subject merits the most seri-

ous attention of philanthropists, legislators, and the rest of society.

### TRINITY.

THERE seems to be the closest analogy between what is generally termed Fire, and what we understand by the word Vitality or Sensation. Fire does not appear to be *matter*, any more than does Sensation, yet we have no just grounds to suppose that either can exist separate from, or independent of it. Certain modes of matter are essential for the production of the phenomenon of Fire, just as modification or organization is essential for the production of the phenomenon of Sensation, and its adjuncts, reminiscence, and intelligence. But, as *intellect* has not *yet* discovered how its *parent* (Sensation) comes into being, I will here assume Trinitarian reasoning, and thereby form a Trinity, which I deem superiour and better founded than that of the Christians;—Firstly, we have God-Matter, secondly, God-Fire, thirdly, God-Sensation. Thus, we have *three* Gods, yet there is but *one* God, which is Matter; because God-Fire, and God-Sensation cannot exist without God-Matter, but we can, at least, rationally suppose God-Matter able to exist without either God-Fire or God-Sensation.

### TRUTH (*Love of*).

I PURSUE truth with an irresistible desire, and love it with an ardour of the highest degree,

wherever and whenever I can discover it ; and, on the contrary, with an equal degree I detest error and imposture wherever and whenever I can detect them.

The love of truth will generate all other important virtues, consequently it is of the highest importance. An honest man feels a considerable gratification in speaking the truth, although he may, at the same time, be strongly apprehensive that the exposition will militate greatly against his pecuniary interest.

Those who have no love for truth are also void of virtue, because persons living in circles of deceit and a multiplicity of other vices, without the love of truth, will assuredly become patients and agents of falsehood, and, consequently, easy prey to all other vices, and ultimately prepared for committing the greatest crimes.

A reflecting individual of refined sensibility, who will freely speak or publish all his important thoughts, whether these are true or false, is to the world, correctly speaking, a valuable character, because some of his thoughts, doubtless, will be found true, and the promulgation of which must prove beneficial to society, while those that are false will excite other persons to *reflect* and refute them ; thus to demonstrate floating opinions, both true and false, is an act of the very highest consequence, both in morals and physics.

But we should not always say all we think of *persons*, because we do not always know to be true what we *think* of them : yet we cannot do harm to *others* by saying all we think of *things*,



*customs*, and *subjects*, that are of a philosophic nature.

### UNDEFINABLE.

TIME, space, and matter, in their aggregates, are each existences without any analogy, and, consequently, totally undefinable: yet, it would be unphilosophic to view and consider them in any other light than as eternal or uncaused existences; yet, however, they are not all three *alike ideally* independent existences, because matter cannot exist without space; but I *can conceive* space without matter.

### UNGRACIOUS.

IT is very ungracious to *delay* the execution of a *promised gratuitous* performance, in preference to *one* for which we are to be *paid*:—And they, whose rule it is to differ from this principle of action, deserve *not* to be esteemed either trusty, amiable, or honest.

### UNIFORMITY (*Terraqueous*).

IF the terraqueous surface of our globe were divided into equal alternate and parallel belts, or interminable mundane circles, lying perfectly longitudinal, we should then be almost, if not entire, strangers to hurricanes and blasting winds, or violent gaseous currents, except some unusual disturbances at the equinoxes. And there would either be no *tides* at all, or a tre-



mendous one, extending from the equator beyond the tropics every twenty-four hours, and something more than a half, or every time the moon would be vertical to the same degree of longitude. I am apprehensive, however, that there would not be more than twelve tides during each lunar month—*six* at the *full* moon, and *six* at the *change*. But if these equal strips of land and water were to lie in a latitudinal direction, and reciprocally decrease in breadth from the line towards the poles, until the land terminated in points, and the waters in circular seas around the poles, it appears highly probable to me, that in this case, there would be, at *full* and *change*, a slight motion, yet, however, a considerable accumulation of water or tide upon the equatorial line every time the moon would be vertical to each strip of water; that is, I mean, about *seven* tides at the full moon, and the same number at the change.

If this *latitudinal* terraqueous uniformity were the actual state of the surface of the mundane sphere, its climatic operations and productions, from one pole to the other, would be incalculably more bland and munificent than they can be under the existing division; for all vegetation would then display a degree of vigorous splendour, perfection, and abundance, hitherto unknown. And hence, too, the physical, intellectual, and moral condition of the human race, and, indeed, the whole of sensitive existence could not fail of arriving at a state eminently superiour to what it is at present. In fact, such a revolution of the terraqueous surface would

necessarily produce a real and substantial millennium.

### VERACITY (*Clerical*).

WE should not place superiour confidence in the opinion, statement, or affirmation, of *reverend* gentlemen, upon any important moral or political subject, without first giving the matter a very close and minute examination; because the clergy, as a body, are, and always were greatly interested in the support of systems and combinations of error, as well as rites and customs of vast evil tendency.

### VERIDICAL (*Unpopular*).

ALTHOUGH I am aware that it is very unpopular to speak naked truth in regard to religion of any kind, wherever it is at present established; yet, the love of truth impels me to assert, that even the very essence of it, or a concentration of the best, or rather least impure and baleful parts of all religions, would form only a heterogeneous mass of irrationalities; which must be viewed by true philosophy, as rites, dogmas, tenets, and customs, too absurd and pernicious, for retaining either the credence or respect of one who loves truth and enjoys the exercise of a reflective mind.

When a single ray of good and fearlessly liberal sense bursts upon, and possesses the mind of a deeply reflective man, he will soon be enabled to detect the fraud of religion; and hence,

ere long, extricate himself from its goading and lugubrious thralldom.

I believe religion to be the most deceptive scheme, and greatest curse that ever afflicted the human race; because it does, and always did, produce irreconcilable and implacable hatred between nations, neighbours, and even the nearest and dearest relations; and has ever opposed the means best calculated to develope and extend the highest interests of intelligent beings. And we may be assured, that the influence of those theological systems which have produced so many moral evils, in times past, and which now sway the multitude, will continue to engender vice and misery in society, so long as priestly influence and superstitious faith shall exist; for while the reflective powers of the human species remain what they are, there will be a militating diversity of opinion, at least, upon all theological hypotheses; and where is the system of religion, I should be glad to know, that is capable of any thing resembling demonstration?

If mankind had studied Nature, which should be viewed as the best or only guide in pursuing moral truth, and, indeed, every kind of valuable knowledge, they never would subsequently have shed blood, and sacrificed human life, under the idea of pleasing a being that never had an existence but in a dark imagination; and which crude and barbarous fancy sprang from their ignorance of nature; and, let it be remembered, that it is this ignorance of Nature that constitutes the real source of theological errors

and, in truth, of all religions; while, on the contrary, a correct knowledge of Nature, is the real parent of civilization and genuine morality; and wherever true civilization and an exalted virtue shall extensively characterize society, religion will then lose its *de-moralizing* hold, and cease to sway and enslave mankind. Be not alarmed, reader, at uncommon words and strange ideas, even if thou art one of Faith's most timid dupes, but henceforth boldly pursue truth for thyself, and remember, that if man has a right and the power to investigate, examine, and admire, what are called the beautiful arrangements of creation, and the perfections of all he finds around him; he has also, by the same law of reasoning, a right to examine and depreciate or condemn the palpable evils which necessarily result from a number of these natural existences, and artificial establishments which beset him, and too often frustrate his best and most virtuous designs. For although the physical arrangements of nature *appear* to us harmonious and beautiful, yet these, in their operation, sorrowfully affect us, when justly reviewed in regard to their inevitable effects upon the moral condition of sensitive beings.

In all probability these remarks will be considered impious, by those who are merely superficial and imbecile reasoners, or by those, who impose restraints on our reasoning powers, and declare our examinations and reflections impious and horrid, if they proceed beyond a certain point, and which point must be determined by their own dogmatical, bigoted, and contracted views: but



to allow such a limited range of reasoning to be just and rational, would be only yielding cowardly to imposture or superstitious imbecility. For, if we set theological and dogmatic limits to the boundary of our reasoning, it would be far better not to reason at all; as thought and reflection *cannot* acknowledge any definite limitation when once excited into activity.

Doubtless man has increased the catalogue of moral evils in the world, through his superstitious or sophisticated habit of reasoning; but, *;* who will evince the ignorance, and have the effrontery to say, that he is the sole author of the long list of evils which every where exist, and, more or less, embitter the life of every species of intelligent existence?

### VITALITY.

*;* What is vitality? It may be aptly termed the moving principle of the animal machine.

From observation, experience, and mature reflection, I am led to conclude that if *vitality* be not entirely a property of elementary particles, it certainly is absolutely dependant on compound matter for its development and existence.

Vitality is the *immediate* source of intuitive consciousness and reminiscence; which last are the parents of the highest degree of *known* intelligence, or intellectual power. If it should be demanded of me, how I account for the existence of *vitality*, I would answer, that I conceive it to be caused by a powerful chemical and mechanical or galvanic action, and re-action of



elementary fluids, through the medium of a peculiar combination of *consistent* matter, which is presented to us in the organisms of animated nature ; but this, I confess, is neither proving nor clearly explaining the subject. Indeed, if I could *clearly* and fully explain how vitality is effected, doubtless I should *then* be able to form an animal structure, and endow it with vitality. If the corpuscles of matter do not possess the properties of sensitiveness and perceptivity, how can they feel pain and pleasure, and be *subjects* of torture from extremes of temperature, &c.?

In fact, all philosophic reflection upon this head, tend to force a conviction, that vitality is a consequence effected entirely by the compositive aptitude of elementary matter ; for, when various primary particles are in a state of permutation, and also subject to certain circumstances of excitement, temperature, &c., they chemically act upon each other, and mechanically arrange themselves into various organic forms ; or what, in other words, may be correctly termed galvanic machines ; as there exists the closest analogy between the manifestation of vitality, and the exhibition of galvanic action :—For example, a young animal being formed by the plastic power of nature, and exposed to the affections of the potent elements of oxygen and nitrogen ; the essential heat, or high temperature of the internal parts of the galvanic fabric, necessarily excites through the passage of the larynx a copious concentration of the surrounding oxygen ; while, at the immediate succeeding instant, the ambient nitrogeneous atoms are

strongly excited to combine with the oxygen, which now sates the blood that presents itself at the entire exterior surface of the animal, and which being thus charged with nitrogen, necessarily rushes back to the centre of the galvanic fabric; hence, an oscillation, or action and reaction of the blood and other important fluids is kept up throughout the animal machine, and this galvanic affection constitutes *vital activity*; and hence follows as adjuncts, perception, intuitive consciousness, &c.

Space being replete with various matter, and as it is possessed of drastic relative properties, or creative potentiality, it must necessarily produce phenomena in the unlimited laboratory, space: and hence it is that the sagacious and truly rational mind, sees not a need for an immaterial or even intelligent cause of the various natural identities which from time to time compose the material universe. We know that space and time are and must be co-existences with matter, but we cannot define them, because we are as yet unable to explain any inherent properties in them. Can as much be said in favour of the *existence* of an omnipotent *immaterial* causation?

### WEATHER (*European*).

WHEN I view and consider the geographical situation of Britain, I am led to conclude, that it is perfectly rational to expect northerly and easterly winds, and bad weather in the spring of the year. The vast quantity or *undue* portion of fluid, fixed in snow and ice, upon the surface

of the north of Europe, during the early part of the winter, is one cause, I think, of there being in England, much warm, yet boisterous and rainy weather at this season: because, from the region where water is copiously and rapidly evaporating, to that where it is condensing, there must necessarily be a strong gaseous current. And, doubtless, the principal part of the water that falls in rain and snow upon the north of Europe, proceeds from the exhalations of the Atlantic Ocean, which, in part, accounts for the prevalence of south-westerly winds in the fall of the year. While, on the contrary, about the time the sun reaches the spring equinox, or reappears to the north pole, the undue or great accumulation of frozen fluid is rapidly dissipated by solar influence, and now flies in all directions, and, as it were, endeavours to restore the equilibrium of the transitive matter of the globe.

The main causes of the prevalence of south-westerly winds on the French and British coasts, are, the Gulf Stream, and the great expanse of ocean in that direction; for in that quarter, the ocean must be rapidly and copiously evaporating, and, consequently, impetuously driven to a more rare and cold region, either land or water, and there condensed, which then necessarily regresses to the south-west again in the shape of water, but in a more tardy and regular manner.

*The transitive action of the tides is a cause of some local changes of weather.* In particular parts of the world, the rapid and prodigious motion of the waters, which constitute the ebb and flow of the tides, I conceive to be a principal

cause of the sudden changes, violent winds, and tempestuous weather, which so forcibly characterize various districts of the terraqueous sphere. The alternate immersion and baring of rocks, sands, and extensive tracts of the surface of the globe by the ebb and flow of the tides, *must* tend to produce local changes in both wind and weather.

### WILL (*Free*).

*i* HAS man a free will? All moralists will admit that he performs actions from volition; but *i* can he *will* without a *motive*?

If he cannot will without a motive, then the essential question is, *i* can he create motives? If it can be shown that he cannot create motives, it is also clear that he must be void of free will. The vital importance of this problem may not, at a first glance, forcibly strike even the keen perception of a grave moral philosopher; but, after due reflection, the long catalogue of ramified evils will become apparent that have sprung from the various conflicting dogmas and opinions that have been founded upon this hypothetical attribute of man; which, if demonstrated, as I presume it may be, the benefits that must accrue to general society from it, will, in the sequel, be found incalculable.

Wishing in vain, or fervently wishing to perform, *without* possessing the power to accomplish the object desired, seems to me almost a positive proof, that man has neither a free will, nor the ability to create motives. Man's vo-



litions are governed and determined by varied fortuitous excitements; and until he has learnt to cultivate reflection, he must inevitably be the patient of his passions: yet he may be so much improved by reasoning, as to render his volitions independent of his passions or gross physical incitations, but I cannot allow that he can ever possess a free will. For when he has arrived at his moral zenith, his volitions are then governed by long trains of reasoning, which trains, however, are not the entire fruits of his own will,\* but accidental motives for reasoning; and this series of mental impellents at length brings him to a state of patiency to reason, in place of remaining a slave to his gross physical impulses: which state of moral imbecility must be the condition of every one who does not cultivate reflection.

Persons who are in a state of patiency to reason, or the eductions of *sound reflection*, become so through necessary or involuntary causes, just as those who are patients to their gross physical passions remain so from necessity; for there is no free will in either case. Had their susceptibilities and excitations been alike, and all their circumstances perfectly similar, then they would each and all be in precisely the same ratio of pa-

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\* Indeed, I consider what is termed will to be of so secondary a nature, that it cannot have even an existence until reasoning has been exercised, for those actions which are purely intuitive, or consequences of sensitive impulses, do not merit to be termed volitions.

Many persons, in speaking of the will, confound it and the passion of desire, together; and thus they necessarily retain a very confused idea of the subject.



tiency to reason. Hence, in regard to crimes, he who has a correct view of *necessity*, cannot with *complacency* inflict punishment even upon those whose guilt is evident and demonstrable, because to him those laws only are truly philosophic and desirable, which, through a just principle of enforcement, have a tendency to *restrain* and *prevent* crimes; therefore he feels due sympathy towards the misguided and unfortunate, and affectionately pities, and his *heart* (*not his judgment and practice*) freely forgives one who has through nescience done him an injury.

Regarding words, or *utterance*, and *silence*, we have the *semblance* of liberty, or what is termed *free will*; and, in reality, we may, perhaps, have as much free agency, in this particular branch of moral conduct, as may render it just to stamp our *utterance* or *silence* in respect to particular matters, with the appellation of merit or demerit, as regards the wisdom or folly of our volitions upon these matters; but in regard to our feelings, opinions, convictions, and belief, we are ever under the influence of an absolute necessity. Indeed we are, in all instances, perfect patients of the various circumstances that surround and affect us.

### YOUTH (*Advice to*).

ERE I commit to the press the last article of this little work, that love of truth, justice and humanity, which ever prompts my designs and governs my actions, inspires me with a desire to say a few words to the youthful of every class,

a portion of whom, I trust, will deign to give due attention to one whose reflections and experience qualify him to give good advice, and who, also, fervently wishes the whole of his species to become virtuous and happy.

How vastly important are the moments of youth, because they constitute the best, if not the only time for the acquirement of every thing that can elevate and ennoble the human character.

Yes, this is the fit period of your existence, not only for attaining valuable knowledge and securing to yourselves virtue, wisdom, and lasting felicity, but now, also, is the season in which you must be wary and ever on your guard lest you *acquire* and become fixed in the foolish habits and vicious customs of the society which surround you; for, whether you know it or not, it is a sad truth, that, for *one* wise and virtuous individual that is to be found in the current pursuits of life, you will meet with, at least, *nine* who are either foolish or vicious. Therefore, avoid as far as possible all intimacy and communion with such individuals, that thereby you may remain secure from the contamination of their follies and vices; for let it be remembered, that you *were* born free from vice, and also void of virtue; hence, it should be your assiduous study to acquire the latter and avoid the former.

Then in order to escape the evil, and attain the good, my advice to you is, strive to gain a taste and preserve a zest for serious thought and deep reflection, while youth, health, vigour and vivacity flow through your sentient frame; for

when youth is past, the animal spirits begin to droop rapidly ; fail not, then, to appreciate your *present*, which, if once lost, must hence become irrecoverable advantages. Then deceive not yourselves, but remember that if you defer the acquisition of valuable knowledge, wise and virtuous habits, until mature age, you will labour under the *double* disadvantage of learning slowly, and forgetting nearly as fast as you learn.

Remember that *early* habits of industry, retirement, and sound reflection, will enable you to be, and feel much more independent, exalted and happy, than can the mere possession of wealth and the ability of moving in the giddy circles of pomp and fashion.

Beyond the necessities of life, it is of little consequence how small may be the pecuniary means of the habitually industrious, reflective and wise, for they, at least, will always have a full and perfect library around them, which comprises the most valuable of all books, I mean the great volume of Nature. Do not doubt the truth of this statement, nor lose sight of its great and paramount importance, but ever be assured that the pure study of Nature, of all other studies, is the most important, for it will never inspire you with fanaticism and an evil spirit, nor will it ever mislead you ; but, on the contrary, the contemplation of Nature, must always tend to humanize, suavify and exalt your character.

If you enjoy good health, and possess a mediocre share of intellectual capability, and begin in early life to be studious, thoughtful and reflective, by thirty years of age, each of you may

have become like a host in valuable knowledge, mental power, and moral influence ; and, consequently, will have established yourselves in principles that have the immoveable rock of truth for their basis.

A gentleman being in company with a Sage, inquired of him how he should educate his son, when the Sage quickly replied,

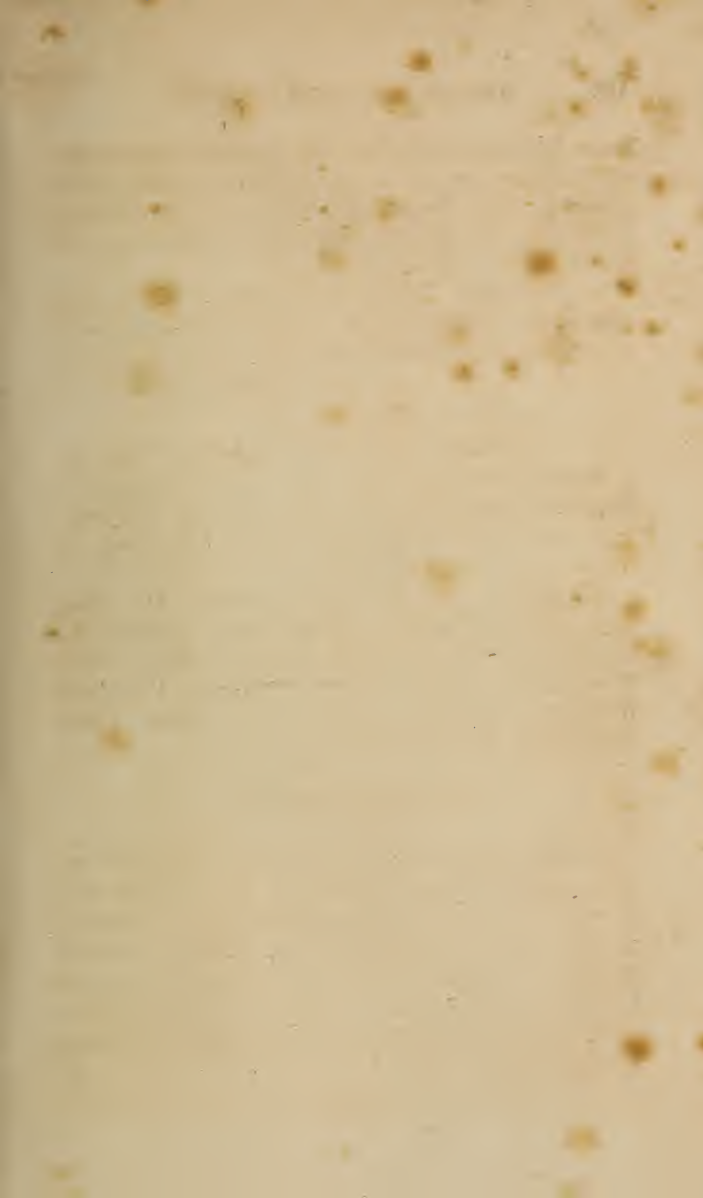
“If you would wisely teach your son,  
His youthful mind well store  
With physical knowledge,  
Mingled well with all moral lore.”

Since you have had the moral courage to read this short address, I am desirous of directing your especial attention to the following articles in this work :—

Caution, Censure, Conscience, Drinking, Education, Fashion, Friendship, Happiness, History, Hurry, Interest, Labour, Man, Mind, Penmanship, Philosophy, Privilege, Promises, Reflection, Religion, Rights, Sententious, Taste, Teaching, Toasts, Will.

### ZENITH (*Polar*).

IF the *north* star be exactly in the pole's zenith, either on the shortest or the longest day of the year, it *certainly* cannot be so situated at any other period of the Earth's annual journey ; unless this same star be, at least, *five hundred and seventy millions* of miles in circumference, or one hundred and ninety millions in diameter.









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